The Outlook

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The Outlook

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SECRETARY GAGE'S annual report consists of two parts—first, a survey of the financial operations of the Government, and, second, the plan for reconstructing the currency which we reported and commented on in our issue of November 6. Of the survey the greatest interest attaches to the matter of customs revenue. During the fiscal year which ended in June the income of the Government from customs increased from $160,000,000 to $176,000,000—the increase being due to the importations in anticipation of the Dingley Law. During the present fiscal year, owing to these advance importations, Secretary Gage estimates that the customs revenue will fall to $165,000,000. During the fiscal year ending in June, 1899, he estimates that this revenue will increase to $200,000,000. Even this increase, however, he expects to leave a deficit. This year's deficit he reckons at $28,000,000. Next year he anticipates an increase of over $30,000,000 in expenditures, so that, in spite of the estimated increase of the customs revenue, a deficit of $21,000,000 will remain. This alarming estimate of increased expenditures demands the closest attention if the country is to be relieved from continuing deficits without the necessity of increasing the already heavy burdens of taxation. On examination the main source of the increase is found to be the proposed appropriations for the military establishment and the War Department, which includes, of course, the appropriations for rivers and harbors. These appropriations aggregate the unprecedented sum of $90,000,000, or the exact amount which the British Empire spends upon its vast army. Indeed, it is far more than the British Empire spends, since $15,000,000 of Great Britain's $90,000,000 goes into pensions, while our pension appropriation is a separate item of over $140,000,000. The proposed military appropriations are more than double those which the Government has averaged during the past decade, and these appropriations must be prevented by the public sentiment of a nation which has no foreign dependencies, no hostile neighbors, and whose boast has always been its devotion to a policy of peace.

❀

It was peculiarly fitting that last week in Congress, while the desirability of economical public expenditure was in every one's mind, the subject of pensions should again come up. The list now includes more than 975,000 names; 200,000 claims are waiting action; at least 2,000 private pension bills are before Congress; $140,000,000 is called for as this year's appropriation, and more will probably be needed; $148,000,000 is the estimate for 1899; since the end of the war more than two billion dollars have been spent for pensions—two-thirds of the total expense of actually carrying on the war. When we remember that considerably over a third of the total annual expenditures of the Government are for pension purposes, we are not surprised to find so good a Republican and a soldier as General H. V. Boynton writing that if the pension list were published "every community in the land would be disgusted with its revelations. Wealthy men in large numbers would be found upon it. Thousands would be revealed whose disabilities were only temporary, and so long since disappeared. To such men a pension should be a badge of shame." In the debate last week stress was laid on the growing scandal of the marriage of veterans by women obviously anxious to obtain the pension money. Senator Gallinger, of New Hampshire, declared himself in favor of a law prohibiting the payment of pensions to the widows of soldiers who had been married after the passage of the law allowing the pension. In the House Mr. Allen, of Mississippi, asserted that a common thing was the payment of pensions to widows of soldiers who themselves, in life,

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made no applications for pensions. Many of these widows, he said, had subsequently married, and their pension money was used to set up the second husbands in business; and he added that the Commissioner of Pensions was of the opinion that $10,000 a day was being paid out in pensions of this kind. A significant fact is that while only three male pensioners of the war of 1812 survive, there are still three thousand widow pensioners of that war on the rolls. Not a little sentiment was expressed in Congress, and is being expressed by the public, in favor of some law restricting the pension-marriage evil. Liberal provision for those who deserve and need pensions is quite consistent with common sense, not to say common honesty, in spending the people's money.

❀

If we may judge from the reports in the daily press, it is now somewhat doubtful whether the treaty for the annexation of Hawaii will be brought to a vote in the United States Senate, because it is doubtful whether a two-thirds vote can be secured for it. Instead, it is said that the annexationists will endeavor to bring about the annexation of Hawaii as the annexation of Texas was brought about. This will require the joint action of both Houses, but only a majority in either House. It will also require public debate in the Senate, and as Speaker Reed is apparently on record against this scheme for the extension of territory, it will probably also involve some debate in the House of Representatives. On the whole, it may be said with entire safety that the scheme for annexation is by no means sure of accomplishment, and that its prospects are not so bright as they were. It is doubtful whether it can get a two-thirds vote in the Senate, even though the hazards of debate are avoided, and equally doubtful if it can stand the ventilation which will be involved in a prolonged public debate. Shall we take a new partner into our concern, when only a minority of the inhabitants of the new State have had any opportunity to say whether they wish to come in or not; when there is very good reason to believe that a large proportion, if not an overwhelming majority, do not desire to come in; and when the reason why their vote is not taken on the subject is that they are supposed not to be intelligent and moral enough to vote? When by immigration laws we are attempting to exclude from the United States the unintelligent and the immoral who come singly, or in groups of ten or twenty, is it wise to bring in by an Act of Congress thousands of such citizens, either to be deprived of suffrage—the only considerable fraction of our people that are so deprived, except our own aborigines—or else to be endowed with the suffrage and given an equal participation in the Government with native and intelligent Americans? The more this question is considered, the clearer it will seem to the majority of Americans that the advantages of a coaling station, remote from our coasts, for an ornamental navy, will not counterbalance the hazards involved in receiving such a partner into the union of the States.

❀

The Inter-State Commerce Commission has decided to extend for two years the period allowed the railroads by the Act of 1893 to provide automatic couplers and air-brakes for the protection of the lives and limbs of their employees. It is suggested in the dispatches that the Commission will stipulate that at the end of each three months the railroads in arrears in this matter must report the condition of their cars, and that those which do not introduce the safety appliances at a rate which promises obedience to the law two years hence shall be denied the privileges of the extension. Such an arrangement would be eminently just. Had the Commissioners insisted that the law should go in force in January, 1898, as the Act of 1893 contemplated, the roads which have complied with its provisions would not be allowed to "haul" the unequipped cars of other roads, and thus the innocent would have been punished with the guilty. The Commission had no authority to modify this provision, and were therefore required to extend for all the roads the time in which they might prepare to obey the law. In case any roads continue remiss in providing the safety appliances, the law should be changed so that these roads can be punished for violating the law without injury to the law-abiding companies.

❀

Governor Tanner has called the Illinois Legislature together in special session to consider four important topics: (1) A new system of assessing property for taxation; (2) a reform of the primary election laws; (3) the establishment of a non-partisan police force in Chicago; and (4) a fair reapportionment of the State. All these ends, as stated

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in the message, are distinctly laudable. Owing to the enormous growth of Chicago, the Governor states, the West Town assessor is obliged to assess more pieces of real estate than are upon the assessment rolls of 1,000 townships in other parts of the State. The present law gives only two months in which this work must be completed, and to the inadequacy of this period the Governor attributes the fact that some real estate in Chicago is assessed for taxation at five times as high a rate as other real estate in the same city. The Democrats who criticise the message in regard to this matter of taxation criticise it only because it restricts the attention of the Legislature to the unequal assessment of real estate, instead of permitting a general revision of the revenue laws so as to compel corporate property to bear its pro rata share of taxation. As to a reformed primary system the Governor's suggestions are somewhat vague, but the fact that the matter is to be dealt with gives hope that Illinois will at least go as far as Kentucky in providing that all primary elections shall be under the protection of the law, and that all citizens who express when registering a preference for any party shall be entitled to vote at its primaries. The Chicago Police Bill which Governor Tanner urges is nominally one to take the police force out of politics, but is alleged by the Democrats to turn over the control of the Chicago police to a commission appointed by Governor Tanner. The reapportionment of the State is urged by the Governor on the ground that the Republican party must now carry the State by a majority of 80,000 in order to secure a majority of the Legislature. The Governor rightly declares that an apportionment which does not give control of the Legislature to a party which has 25,000 majority in a State is contrary to the fundamental principles of our government. If such a reapportionment is provided, and not a partisan Republican gerrymander, fair-minded men of all parties will approve of the measure.

❀

The municipal election in Massachusetts last week had one feature of National interest. This is brought out by giving the names of the organizations supporting the successful candidates for Mayor. The list runs as follows:

Brockton, Independent Democrat.
Fall River, Republican.
Fitchburg, Citizen Independent.
Gloucester, Independent Republican.
Haverhill, Non-Partisan Democrat.
Lawrence, Good Government and Republican
Walden, Independent.
Marlborough, Democrat.
New Bedford, Independent Citizen.
Newton, Republican.
Northampton, Republican.
Pittsfield, Democrat.
Quincy, Republican.
Springfield, Republican.
Taunton, Republican.
Waltham, Citizen Non-Partisan.

In short, one-half of the successful candidates were nominated by organizations distinctly avowing that municipal administration should not be under the control of the political machines of National parties. A strong tendency in this direction has for several years been manifest in Massachusetts, and this year's results seem to promise a time when—as now in Toronto, Canada—nomination by a National party shall be regarded as an intolerable handicap to a municipal candidate. In Massachusetts this wholesome development seems to have been furthered by the law submitting separately to the voters the most important question of public policy to be determined by the election. We of course refer to the referendum on the question of license or no-license. Every candidate is expected to accept in good faith the decision of the majority upon this matter, and therefore the voters can indorse candidates because of their administrative abilities, without reference to the policies they prefer. The proper field for non-partisanship is in administration, and the fact that the referendum everywhere furthers this is one of its chief advantages.

❀

A striking fact brought out by the recent meeting of the National Prison Association in Austin, Texas, was the great difference in the attitude of the United States and that of Texas toward criminals. It is true that the United States has now one prison of its own, under an admirable warden, J. W. French, at Fort Leavenworth, where business methods are adopted and politics play no part; but that by no means cares for all Federal prisoners. There is not room for them in the Fort Leavenworth prison. The others are scattered in State prisons, in Missouri, Ohio, Massachusetts, and elsewhere. Many are in jails, and the sickening stories of the abominable way in which they are crowded into the jails in the Indian Territory, left to lie in filth

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and wretchedness, young and old together in one common room, make one blush for the Government of a country which can permit such things. The worst part of it is that there is little indication of reform in this direction, although the facts have been known to the authorities for a long time. On the other hand, Texas, a comparatively young State, with a long and rough border-line, stands far ahead of the general Government. With a prison population of about forty-seven hundred, it has excellent laws relating to prison affairs, and little by little is shaking off the lease system. One-half of the convicts are within prison walls and under judicious care. Nothing can make the lease system anything less than a blot upon a commonwealth, but it was not necessary for Northern prison reformers to preach against it. Nothing could have been stronger than the vehement denunciation of this system by Judge Henderson, of Texas. And he did not speak to empty benches. A vast audience of Texas people assembled to hear him, and evidently sympathized with his views. It certainly looks now as if Texas would have all her convicts in proper keeping, discipline, and under wise education, manual and academic, long before the United States awakes to its duty in this regard.

❀

Prison discipline was discussed at great length at the Congress. It was interesting to note that the wardens of the best prisons absolutely prohibit the lash, the paddle, the rawhide, or any form of whipping. Yet there were a few men who stanchly upheld the use of flogging as a necessary part of prison discipline. The warden from Missouri, who has been in prison work but a few months, was the most violent in his insistence on this punishment, in which he was as violently sustained by his chaplain! Quite otherwise were the views of the warden of the Western Pennsylvania Penitentiary, a veteran of many years in prison work, who has never allowed a prisoner to be struck, and of many other prison officers who have had long experience. The President of the Texas University, George T. Winston, in an admirable paper on the criminal classes, showed the alarming condition of the negroes of the country morally. He made a strong plea for the education of negro girls, physically, manually, mentally, and morally, as the greatest safeguard to the race. It may be fairly said that the contributions to the Conference of the greatest originality and value came from Southern pens, a fact which gave great delight to Northern workers. There has never been a better prison congress, nor one more likely to be far-reaching in its influence. The next meeting will be held in Indianapolis; Mr. Z. R. Brockway, of Elmira, was unanimously elected President.

❀

The Committee on Statistics of the Charity Organization Society of this city has just published the results of an investigation of the records of five hundred applicants for relief, who came to the Society for the first time in 1890. The head of the Committee is Professor Mayo-Smith, of Columbia, perhaps the most careful and dispassionate statistician in the country. The inquiry, therefore, was in the best possible hands. The more interesting results reached were as follows: Of the five hundred applicants nearly two hundred made a second application, and more than a score applied five, six, seven, or eight times. All told, there were 832 applications. The principal causes of distress, as stated by the applicants, and as found after investigation, were these:

	Alleged.	Real.
Loss of employment	313	184
Sickness or accident	226	164
Physical defects or old age	45	42
Death of wage-earner	40	30
Desertion	40	24
Total misfortune	664	444
Intemperance	25	166
Shiftlessness		101
No need		121
Total misconduct	25	388

In other words, the Committee found that a little over half the applicants were in distress because of misfortune, while a little less than one-half were either in no need or else their distress was the result of misconduct. Of course these figures apply to the heads of the families. The wives, and still more the children, of the intemperate and shiftless are not charged with misconduct. The number of children in these families was 1,127. Over one-fourth reported no children at all, and the remainder an average of three. The Committee expresses surprise at the small number of children reported, and believes the real number to be materially greater. This is possibly true, but it is not to be forgotten that Charles Booth's London investigations have

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shown that though the number of children born to very poor families is large, the death-rate is equally large—so that these families increase in numbers as slowly as the very rich, among whom the birth rate is very small, and far more slowly than the middle classes. Altogether, the results reached by the New York investigation are quite credible; and when we reflect that, as a rule, only the less sensitive of the poor apply to the Charity Organization Society for relief, we are not inclined to charge the Committee with lack of charity in finding that little more than half the heads of families applying for relief were the victims of misfortune rather than misconduct.

❀

That events have justified the faith of the friends of the ex-Librarian of the Congressional Library, Ainsworth R. Spofford, is no surprise to the country. When the statement was made that Mr. Spofford's accounts showed a deficit of $30,000, it was well understood that this was due to a lack of business ability, and had really no other significance. Mr. Spofford was first, last, and always a librarian, and not a business man. The deficit was made up at once by Mr. Spofford. Since Mr. Young was appointed Librarian of Congress, he, with the chief of the money-order division of the Post-Office, has been seeking to discover just where the error in the accounts occurred. They now state that tucked away in out-of-the-way places have been found hundreds of money-orders (most of them payments for copyrights) which Mr. Spofford had put aside and forgotten, some of them dating back twenty-two years. While many of these orders have expired by limitation, the Government will pay them by cash or warrant on the Treasury to Mr. Spofford up to the amount that he has paid up to cover the deficit. During the period of his administration the Post-Office Department notified him at different times that there were money-orders drawn to him which had never been presented for payment. Sometimes Mr. Spofford would send a few money-orders, but evidently he put many of them away so carefully that they have only just been found. As we said at the time, the functions of librarian proper and those relating to copyright matters should not be vested in the same man.

❀

In the Senate last week Mr. Gear, of Iowa, introduced a bill giving the Administration unquestionable power to bid in the Kansas Pacific road at the approaching foreclosure sale, and Mr. Morgan, of Alabama, a resolution asking that the sale be postponed until the condition of the road could be investigated. The latter resolution was promptly passed, and Attorney-General McKenna immediately forwarded a request that the court postpone the sale from the present week until the middle of February. This step—which has received the sanction of the court—gives the Government time to inform itself and the people regarding the value of the Kansas Pacific, and also time for the passage by both Houses of the Gear bill giving the Administration unquestioned power to take any action demanded by the public interests. The fact that the Kansas Pacific has been operated as a branch of the Union Pacific, and that the Government-aided portion of the Kansas Pacific extends only from the Missouri River to an unimportant point barely across the Colorado border, makes the independent value of this road difficult to determine. Those of us who have no hard and fast theory as to what the Government should do and what it should not do would like to know what are the prospects that this branch could be successfully operated as an independent road, before we are prepared to say whether the offer of the Union Pacific reorganization committee should be accepted or rejected. This, however, is no argument against the Gear bill. To authorize but not require the Administration to bid in the property is to insure better terms than to announce that the property must be sold no matter how low the bid. The Government is not a bankrupt, and there is no reason why it should dispose of its property on the terms of a bankruptcy sale.

❀

The past week has been a notable one in the business world. A striking event was the announcement by the cotton manufacturers of Fall River, Mass., of a reduction of one-tenth in the wages of their operatives to begin with the new year. The reasons assigned are the competition of Southern mills, with their lower wages, and the glutted condition of the cotton goods market. The salaries of overseers, superintendents, and treasurers may also be cut down. Another striking event was the 15-cent jump in wheat at Chicago; there has since been a decline from the top figure. The advance was caused by the competition of

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those who had not much wheat to get hold of the property. Other cereals advanced also last week. A comparison with last year's prices is afforded by the Agricultural Department's report. On the first day of the present month the farm price of corn averaged 26½ cents a bushel—five cents more than last year. The price of oats was 21½ cents, as against 18¾ cents last year; of barley, 37.7 cents, against 32.3; of rye, 44.7 cents, against 40.9; of buckwheat, 42.1 cents, against 39.2; and of hay, $6.65 a ton against $6.55. A third striking event last week was the formation of a Wire Trust. The great manufacturers are the Consolidated Steel and Wire Company of Chicago; the Hot Press Nail Company and the Cleveland Rolling Mill Company, both of Cleveland; the Washburn and Moen Company of Worcester, Mass., and certain Pittsburg concerns. These have agreed to pool their interests, but declare that no attempt will be made to squeeze out the small factories. The Trust's capital amounts to sixty million dollars. November reports continue to be of interest and significance. Railway gross earnings were nearly seventeen per cent. larger than for November last year. Bank clearings were ahead of those for every month this year except September and October, and of every November on record except in 1892. In business failures the total liabilities amount to two million dollars more than for October, and a million dollars less than for November, 1896. "Dun's Review" points out, however, that about one-third of the liabilities come from causes quite removed from the present state of business.

❀

The disastrous engineering strike in England has now been in progress twenty-odd weeks, and still shows no sign of ending. The conference between the Federated Employers and the Allied Trades-Unions, arranged by Mr. Ritchie, of the Board of Trade, ended in a complete disagreement. The trades-union representatives submitted the employers' proposals to the unions, but the London "Chronicle" reports that they were censured for permitting even the discussion of such terms, and the adverse vote was 39,850 to 150! Regarding "freedom of employment," the proposition of the employers ran as follows:

> Every workman shall undertake to work peaceably and harmoniously with all fellow-employees, whether he or they belong to a union or not.

The counter-proposition of the men accepted the above, but stipulated the following addition:

> And every employer will undertake to make no distinction between, or give preference to, non-union as against union workmen.

Regarding piece-work, the employers and the men agreed regarding the extent to which it might be substituted for time-work, but the employers stipulated that the wages should be fixed by mutual agreement "between the employer and the workman who is to perform the work," while the men insisted upon the words "between the employer and the workmen who are to perform the work." The difference between these two phrases brought out the most important element of disagreement—the element which also appeared in the differences regarding overtime and wages. The employers demanded that the bargain should be with each workman individually, while the men insisted upon what they called the "right to bargain collectively." Regarding the eight-hour day, the employers peremptorily rejected the demands of the men, giving as their chief reason the statement that "in every branch of our trade we find that the competition of America, Germany, and Switzerland is increasing." There is no doubt about the accuracy of this statement, particularly as regards America, but the friends of the eight-hour day reflect that the perils of foreign competition were urged in the same way against the twelve-hour law and the ten-hour law, and that the predicted evils did not come to pass. Were the engineering trade in a good condition the men would probably continue the fight for the eight-hour day, but owing to the fall of prices the present strike is much less costly to their employers than to themselves. They would now be glad to return to work under old conditions.

❀

President McKinley's treatment of the Cuban question in his message has been, on the whole, well received in Spain, although Señor Sagasta has thought it necessary to declare publicly that if the United States eventually desired to intervene in Cuba "it would find the Spanish Government ready to defend its rights and honor." As neither nation desires war, and moderate counsels are gaining power in both countries, this utterance may be regarded rather as perfunctory than bellicose. It is admitted that the United

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States makes a strong presentation of the thoroughness and honesty of its efforts to stop filibustering. In Cuba itself great curiosity is felt in the political and financial developments under the new Spanish Cabinet. The full text of the proposed plan of autonomy has not been made public. The interpretation given it by Señor de Lome, Spain's Minister to Washington, makes it decidedly liberal, but skepticism on that point is strong in Cuba, and nothing but a careful study of the full text will convince the majority of those who have studied previous Spanish offers that such independence as Canada and Australia enjoy is really in mind. Meanwhile, Captain-General Blanco is trying to put industrial and financial affairs in a better condition. He has made the *billetes* (depreciated paper currency) receivable for all purposes but customs duties, has allowed the Spanish Bank formally to withdraw from the pretense of redeeming this currency in gold, and has permitted the open quoting of the gold value of the notes, which was forbidden by Weyler; in short, he has put those notes on exactly the same basis as that of our greenbacks during the war; even an internal impost of ten per cent. on merchandise may be paid in *billetes*. This is a step away from the financial chaos existing before Blanco came. Promises are made to sugar-planters and tobacco-growers that they will be protected in gathering and marketing their produce; but the tobacco merchants have not yet obtained relief from the order forbidding exportation of the leaf, and the sugar-planters are having trouble in getting labor to grind their cane, while very many plantations have been devastated. Reports of fighting and raids are increasing in number, and, as usual, those of one day contradict those of the day before. It seems certain, however, that the insurgents have made one bold and successful stroke in seizing temporarily the seaport Caimenera, and with it a military fund put all the way from $25,000 to $200,000, according to the imagination of the reporter.

❀

The self-gratulatory spirit of Canadian Liberals may well be pardoned in view of the good work accomplished since their Government came into power. Not much more than a year has elapsed since the Dominion Parliament was called together under control of the present Government, but in that time an impressive list of noteworthy events is chronicled by the Toronto "Globe." The tariff has been reformed to the greater benefit of industry. The fiscal freedom of the country has been widened through the denunciation of the German and Belgian treaties. A customs preference has been given to England, and England's interest in Canada has thus been greatly increased. This is intensified by the establishment of a cold-storage service, which promises to revolutionize the exportation of perishable products. The vexing quarantine regulations between Canada and the United States have been removed. Canal-deepening will be so far completed by the opening of the new century as to admit of the passage of fourteen-foot draught vessels from Lake Superior to the ocean. The fast steamship service has been arranged at $250,000 a year less than the Conservative Administration had offered to pay for it. Development of mineral lands in Ontario and in British Columbia has been assured by aid extended to railways, but advantage was taken to gain needed concessions in freight rates amounting to half a million dollars a year even on the present volume of business. For the first time in the world's history, coal monopoly in a great coal-field has been made impossible. The Government's energy will give to the country a fair share of the new source of national wealth in the Klondike. The Manitoba school question has been settled. Last, and not least, insistence on a fair day's wage for those employed on public contracts has been adopted. The sweating system will no longer be tolerated on work done for the Dominion Government. Truly, a praiseworthy year's work.

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During the past few weeks four speeches in as many different countries have attracted notice by reason of their estimates of our commercial strength. These speeches were delivered by the Hon. G. W. Ross, Minister of Education in the Canadian Cabinet; by the Rt. Hon. C. T. Ritchie, President of the British Board of Trade; by Herr Hammacher, a noted National Liberal member of the German Reichstag; and by Count Goluchowski, Austrian Minister for Foreign Affairs. Mr. Ross justly claims that the periodical changes in our tariff render Canadian investments and the establishment of trade intercourse an uncertain quantity. The effort to increase Canadian commerce with England arises largely because of the remarkable ex-

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ports from the United States; according to Mr. Ross, Canada exports less than seven per cent. of the food products imported by Great Britain for home consumption. Mr. Ross even intimated that reciprocity between ourselves and Canada "might be used as an admission that the weaker of two nations is dependent on the stronger." But this has always patently been the case. Mr. Ritchie declared that the Dingley tariff and the engineering strike were mainly responsible for the present decline in our imports from England, but that in any event the Germans are not such serious competitors in trade as are we. In London itself we are executing orders —the contract for the Central Underground Railway, for instance—which Mr. Ritchie says should be executed by English firms. Important Continental orders have gone to the United States instead of to England. The same is true of Egypt and Japan, "where the Americans are doing work that Englishmen should have done." Herr Hammacher fears, not the United States alone, but Pan-Americanism. He claims that it is far more momentous for Germany than Monroeism. "The United States is not to be considered on the same footing as a single European State, but rather as an entire continent." He declares that all the American republics will join us in a customs union. Herr Hammacher's speech is largely a reflex of Count Goluchowski's. The Austrian Minister declared that in the coming century European States will be compelled to co-operate in order to support each other in the struggle with America for existence. These tributes to our commercial strength are gratifying, but we are of the opinion that the next century will see a greater application of the "live and let live" policy.

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During the past week Germany's transoceanic interests have again been used to stir up the Kaiser's subjects into acquiescence with his naval policy. The plan for this side of the globe was thus announced by the semi-official Berlin "Post:" "Should Hayti refuse the German demands [for an indemnity on account of the alleged illegal arrest and imprisonment of Herr Lueders, a German subject, at Port au Prince], sharp measures will follow. We shall first bombard the coast forts, and, if they are persistent, we shall bombard the city and the Government buildings." Two small training-ships arrived, and were sufficient to overawe the Haytians, concerning whom William II. is quoted as saying: "They are a contemptible crowd of negroes, slightly inoculated with French civilization. My school-ships, even though manned only by boys, will teach them manners." The terms of the ultimatum were accepted in full. They were: An indemnity of $30,000 to Herr Lueders; the return of Herr Lueders to Hayti, under the guarantee of the Government; an official expression to the German Government of the regret of the Haytian Government, and the reception of Count von Schwerin, the German Chargé d'Affaires, by President Tiresias Simon Sam. Germany thus emerges with flying colors. Two queries occur to us, however. First, if Germany can do so much with her present navy, why increase it? Secondly, what would Germany have done if Hayti had been a first-class power?

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Turning to the other German "incident," we find that the additional forces ordered to Kiaochau Bay last week bring the total to nearly five thousand men—the largest body ever sent by Germany beyond European waters. Prince Henry, the Emperor's brother, has been ostentatiously bidding good-by to the most exalted personages in various parts of the Fatherland preparatory to setting forth for China in command of the forces. In the Reichstag debate on the Navy Bill, the new Minister for Foreign Affairs, Baron von Bülow, said: "In addition to the murder of the two German missionaries, we have had a number of other serious grounds for complaint. We cannot allow the view to become established in China that Germans can be treated in a manner which other nations do not permit. German missionaries, contractors, goods, and vessels must be respected exactly as those of other countries. We are quite ready to consider the Asiatic interests of the other Powers, feeling sure due regard will be paid to ours. We wish to push no one into the shade, but we demand our share of the sun." This is supposed to proclaim the new commercial and political "forward policy," as well as to assert Germany's claims to an equal recognition by China with Russia and France. There has been a heavy payment to these latter Powers for services rendered in connection with the Japanese Treaty, and Germany has been kept on the waiting list. Now she takes the law into her own hands, after her

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partners in the recent triumvirate have been satisfied, and when England is fully occupied in India. It is probable that the whole matter has had its course with Russia's approval; in case of a Russo-Japanese war, German help from the province of Shantung, or from that of Fokien (which Russia prefers as Germany's vantage-ground), would not be unwelcome. According to a dispatch from Shanghai, the Germans are extending the area of occupation at Kiaochau, and now control four hundred square miles. They have arranged a German administration, and are already collecting duties. China has yielded on all the points at issue except the railway and mine monopoly in Shantung province; instead it will give to Germany a preference. The two great objections to the Navy Bill are found, first, in its septennate feature, which curtails the Reichstag's constitutional prerogatives, and, secondly, in the enormous expense. Well may the Berlin "Volks Zeitung" remind William II. that since his accession the Empire's debt has been increased by $375,000,000, almost exclusively for military and naval purposes. Such a burden is intolerable.

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The Italian Cabinet has resigned in consequence of General Pelloux's attitude on the action of the Italian Parliament in amending against his advice the bill dealing with army promotions. The attitude of the Minister of War is regarded in political circles as affording a convenient pretext to the Prime Minister, the Marquis di Rudini, to reconstruct the Ministry and secure a more unanimous body. At all events, it is announced that several of the Ministers in the retiring Cabinet will not appear in the new one which King Humbert has requested the Marquis di Rudini to form. On Saturday the names of six Conservatives and five Liberals were announced as having been selected for the new Cabinet, but on Monday it was stated that the Marquis di Rudini had failed in his efforts to form a Cabinet. This crisis has closely followed two other events, both of interest to the world of finance. The first was the report of Signor Luzzatti, Minister of Finance. It showed a surplus of about six million dollars for the fiscal year 1896–7—a peculiarly gratifying result when it is remembered that the year's customs receipts were the lowest on record. A portion of the surplus will be devoted to establishing a Consolidated Fund, to be devoted to the withdrawal of State notes, as one way to extinguish the gold premium. The Minister also proposes to reduce by nearly half the expenditure on Italy's colony in Africa. It is to be hoped that Italy will retire from Africa altogether. The second and more sensational event was the appointment by the Chamber of Deputies of a Commission to inquire into the charges against former Premier Crispi, in connection with the Bank of Naples scandals and the supposed illegal traffic in decorations. As a result of these scandals the Crispi Cabinet was driven from office. On the ground that the ordinary tribunals could not deal with such charges brought against a member of the Government on his conduct while in the Government, the Court of Cassation quashed the judicial indictment against Signor Crispi. His enemies charged that he was guilty of complicity in the frauds which precipitated the downfall of the Banks of Naples, Sicily, and Rome. It may be added that a Parliamentary Commission is precisely the court most desired by the ex-Premier, who has asserted that he is the victim of calumny, and that he would have brought suit against his calumniators if the matter had not been referred to the Chamber.

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A Necessary Reform

The remedy for the evils of democracy is more democracy; for in almost all cases those evils grow out of a disregard of democratic principles. Whatever our opinion respecting the nature of government, we ought to be able to agree to the general proposition that every government should be founded on some homogeneous principle. The government may be monarchical; then, whatever limits are put upon the monarch, they ought not to be such as to relieve him from responsibility. A bureaucratic government which calls itself monarchical is bad because it is founded on false pretense. The government may be aristocratic—government by the best. Then care should be taken to provide some method of selecting the really best—method of hereditary authority, or intellectual preparation, or property qualification. A nominal aristocracy really governed by Demos, through the operation of fear of Demos if his wishes are thwarted, is thoroughly bad; because it also is a government founded on false pretense. So if the government is or pretends to be

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democratic—government by the people—it should really be democratic. If the authority is nominally vested in the people and really exercised by an oligarchy, it will have all the evils and none of the benefits of either the oligarchy or the democracy. There will be no one who can be held responsible for the vices of bad government, and no one who can be called on to correct them. The oligarchy will charge the defects of administration on the ignorance and incompetence of the people; and the people will grow hopeless because helpless, and submit in a stolid despair to abuses which are charged upon them, but which they know not how to reform.

Into this condition we have drifted in America. All the greater evils which have imperiled the Nation are due to a palpable disregard of democratic principles even while we were loudly professing those principles. Slavery, secession, and the Civil War were clearly and unmistakably due to our repudiation of the principles of the Declaration of Independence, and our allowing political power to fall into the hands of a slaveholding oligarchy to whom North and South were for a time alike subservient. The debased and corrupt government of our great cities has been, not cured, but aggravated, by a disregard of that principle of local self-government which is the foundation of the American Republic, and which distinguishes American democracy from that of England and still more markedly from that of France. Our partisan politics have grown corrupt because our parties are no longer organizations controlled by the voters, but organizations skillfully manipulated so that the voters are controlled by leaders, sometimes for personal, sometimes for party, ends. A striking illustration of this fact is afforded just now in the condition of affairs in New York City. The people have voted in favor of a Rapid Transit system to be built at the expense of the city. A Commission has been appointed and has prepared and perfected the plans. These are to be passed on finally by the Supreme Court. And now the press is discussing the question whether, if the plans are approved, Mr. Croker will allow the building of the road to be begun. Mr. Croker holds no office in New York City; his opinion has not been asked by the people of the city; he has no official authority of any description in the premises. And yet the press apparently, and probably not without reason, considers that the prospects of the Rapid Transit system depend on his imperial decree. This is not democracy. It is the form of democracy without its power. It is the government of one man masked as the government of the many.

We repeat, we do not here discuss the question whether government by one man or by the many is the more desirable. What certainly is not desirable is a government which pretends to be the one and really is the other. At present our theory is government by the people. Grant that this is but an experiment; grant that all that Ruskin and Carlyle and Matthew Arnold and Sir Henry Maine and Mr. Lecky have said about democracy is true. Nevertheless, we have gone too far in the experiment to retreat until we have given it a fair trial. And a system in which the people are not able to exercise any real choice in determining who their candidates shall be, in which their power is confined to a choice between candidates picked out for them by oppugnant oligarchies, is not a democratic system. This is not government by the people. This is government by oligarchies with a veto power lodged in the people. The failure of this system is not to be charged to democracy, because this is not a democratic system.

In our judgment, the most important of all political reforms is that to which our correspondent, Mr. Frank M. Brooks, calls attention in an article on another page. This is not saying that his particular method of reforming our nominating system is the only method or the best method. What we here urge is, not any particular method, but the necessity of reform, and the end to be accomplished by it. That end is very clear; it is actual participation of all the people in making nominations. The necessity for such participation is very clear; without it we have only the form, not the reality, of democracy. The failure of past methods is very clear. History has demonstrated two facts: first, that the people will not attend the primaries, as at present constituted; and, second, that they accomplish very little if they do. Some plan of connecting registration with nomination appears to us the one most hopeful of result; and this is of the essence of Mr. Brooks's plan. Still, we are inclined to think that his plan can be improved upon in the direction of greater simplicity. We are doubtful about the expediency of multiplying oaths; there are so many already that the oath has lost its sanctity. But even if no

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single feature of Mr. Brooks's plan should be finally adopted, its presentation would be of advantage. Already the people are beginning to feel restless under the control of politicians, who should be their servants, not their masters. Already they are prepared to consider any carefully devised plan which would take the power of nomination from the hands of Platt and Croker, and confer it upon the voters who must elect. What they want is some definite and feasible plan by which to accomplish this result. Mr. Brooks proposes such a definite plan. It is here offered for consideration, criticism, and amendment. With it the reader may profitably compare other different but analogous plans having the same end in view, and heretofore reported in our columns. They may all serve as a contribution to the Convention which is to be held in New York City early in January to discuss this general question. It is probable that the solution of the problem will finally be found only as the result of different experiments in different localities. An ounce of experience is worth a pound of theory. But agitation for reform and definite plans of reform must necessarily precede experiment. Whether Mr. Brooks's plan proves to be the best one, or only prophetic and preparatory of an amended one, in either case it is a valuable contribution to a necessary step in the development of popular rights and free institutions.

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The Single Tax Again

In The Outlook for November 6, in an editorial on Henry George, we said:

> We believe that his method of giving to them their own by framing a tax which would really be a rent payable to the people is both just and practicable. We do not think with him that this may be done rightfully without some consideration of those who have built their fortunes on that individual ownership of land which has grown up by common consent.

This qualification of our approval of the single tax has brought to us a number of letters from single-tax advocates, two of which we recently publi hed. We must content ourselves with printing here from one other of these letters a single paragraph, which embodies the substance of them all, and also of a reply contained in "The New Earth," a paper devoted to the single-tax cause:

> At first thought, nothing seems more rational than that the present owners of land should be compensated if the single tax is established; but to buy them out we must issue them bonds, and they would receive in the shape of interest that which they had before collected as ground rent, and nothing would be gained to the people by the move. Landowners simply cannot be compensated for the loss of ground rents without perpetuating the very evil we are seeking to destroy, and we must either continue landlordism with all its evils, or follow Henry George to his conclusions.

We have not said that the whole land value should be paid to the landowner. We have said that some consideration is due to those who have built their fortunes on individual ownership of land. Nor do we think it a reply to this to affirm that "nothing would be gained to the people by the move." The fundamental question is, What is just and right? not, What is beneficial to any class, either of landowners or non-landowners?

As indisputable fact, land ownership has been recognized and accepted by Anglo-Saxon communities for many centuries. It has been recognized and accepted in this country ever since the continent was discovered and the land was occupied and improved. Our whole civilized system has been built upon it. The non-landowners have accepted it with the landowners, and no less than they. In a faith based on this common agreement, thousands of men of very moderate means have invested all their little savings in land, and tens of thousands in land and edifices upon the land. Suddenly to wake up to the conclusion that land is not a proper subject of ownership, suddenly to take away all landed property from landowners without any regard to our implied agreement that they should own their land, without any respect to our own tacit acquiescence in that ownership, without any consideration of their actions based on that acquiescence and their titles built thereon, would, it appears to us, be an act of palpable injustice. As, in the long run, injustice can never benefit a community, "nothing would be gained to the people by the move;" but whether anything would be gained or not, the move would be an unjust one.

We believe that Mr. George has compared compensation to landowners with compensation to slave-owners. It is, in our judgment, demonstrable that it would have cost this country less to buy every slave at market price, and so set him free, than it did cost the country to emancipate the slaves without compensation to the slave-owners through the horrors of a civil war. Still, the two cases

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are not parallel. Slavery was never acquiesced in by the slaves, and never by the moralists. From the time of Moses to the present time, and pre-eminently from the time of Christ to the present time, slavery existed in spite of the protests of the general, if not the universal, conscience. Man's ownership in man is so palpably unjust that it requires no prophet to discover the injustice. Man's ownership of land is not so palpably unjust but that a large proportion, if not an overwhelming majority, of perfectly honest, pure-minded, and conscientious men to-day think it both abstractly right and economically expedient.

Moreover, both "The New Earth" and our correspondents are mistaken in supposing that if we paid the landowners the full market value of their present land we should give to them all that we take; for we should not give them the "unearned increment." All the future rise in value of land would inure to the benefit of the community; and if we may judge anything of the future by the past, this would be far more than the total cost of land at its present market value. If America should take all land, improved and unimproved, and pay therefor the cost at unimproved valuation, it would in a quarter of a century make an enormous profit by the transaction. We believe that this profit belongs to the people and not to the individual landowners; but it does not follow that it is right for the people, in addition to this profit, to take all present land values without any regard to the system of civilization which has been built by universal consent upon the basis of individual ownership of land.

In truth, the doctrinaire is always wrong in thinking that a great social injustice can be remedied by simply abolishing the original cause out of which it sprang. When a complicated industrial and social habit has grown up, rooted in a wrong, founded in a wrong, pervaded by a wrong, it is neither the part of justice nor of expediency to raze the building to the foundations and begin again; to uproot the tree which has been centuries in growing, cut it up for firewood, and plant a new seed. The reformer must take the civilization as he finds it; he must accept the facts as they exist; and then he must set himself to work, with all the earnestness of radicalism, it is true, but also with all the caution, the consideration, and the large wisdom of conservatism, and reconstruct the industrial and social organization in such a way as to secure just ends with the least revolutionary disturbances and incendiary destructions. It is, indeed, probable that the question of compensation to landowners is largely a theoretical one; probable that long before the single tax can get itself incorporated into the laws of the United States land values will have largely adjusted themselves to the new conditions, and there would be little if any compensation to pay to the then landowners. But none the less is it true that the principle is fundamentally sound that it is never right to do injustice in order to correct injustice, and that it is fundamentally wise to secure progress by evolution, not by revolution.

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"Where is My Bible?"

To the Editors of The Outlook:

A young minister of this place replied to a father who objected to his daughter joining the church because they would ask her if she believed in the virgin birth of Jesus, "I shall not ask that, for I do not believe in it myself." It has worried me very much since. To me the birth of Jesus as God's divine Son is one of the most precious parts of the Bible. I felt, if each had a right to throw away the chapter of the Bible he chooses to, where was my Bible? Will you be so kind as to enlighten me upon this subject?

G. H. S.

The question which our correspondent asks—If each has a right to throw away the chapter of the Bible he chooses, where is my Bible?—raises a very fundamental question in religious philosophy, namely, this: What is the foundation of belief, or, to use Dr. Martineau's phrase, what is the seat of authority, in religion?

The answer to this question has never, in our judgment, been better given than by Professor Briggs in the famous inaugural address for which he was tried and condemned by the Presbyterian General Assembly. There is only one final authority—God. There is a threefold revelation or disclosure of God to man—the Church, the Bible, and the personal consciousness. Neither one of these is infallible. Each must be used to correct the others, and all must be taken into account in determining what is the will and what the truth of God. This involves perpetual thought, and that in turn perpetual questions. Humanity does not like to take the trouble of thinking and questioning. It wants some way to truth which will be at once short and easy; some way which will give it divine truth infallibly without the expenditure of

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time or trouble, and leave it free to expend its time and trouble on other things than divine truth; things which it often practically values more than divine truth. So we have the hypothesis of an infallible church, from which the faithful may get divine truth ready-made; and when this brings difficulty, the hypothesis of an infallible Bible is substituted; and when this again breeds trouble, the hypothesis of the sufficiency and infallibility of the individual reason takes its place. In fact, no one of these avenues to truth always leads to it; no one of these interpreters of truth always correctly declares it. Truth cannot be dissociated from life. There is no simple and easy way of getting it. It is not coined and minted and ready for circulation. It is hidden like gold that must be dug from the earth and separated from the alloy. "If," says the Book of Proverbs, "thou seekest her as silver and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God."

There are certain simple and fundamental principles of life which are so clear as to be self-evident. They are such as that patience and courage and hope and love, as they are manifested in the life of Jesus of Nazareth, are inherently divine and worthy of all imitation; that whencesoever he came and whoever he was, he is worthy to be our Leader and to be followed; that whencesoever he came and whoever he was, there is in human history no such manifestation of the qualities and characteristics which, personified, deserve to be reverenced; that there is, therefore, in human history no such manifestation of the divine. But in respect to such questions as that our correspondent puts to us regarding the miraculous birth of Christ, we must take into account the sources of our information in the two Gospels, the life and character of Jesus Christ, the history of Christianity, the common faith of the Christian Church, and, bringing our reason to bear on all these facts, deduce our conclusion from them. In other words, we must use not the Bible alone, the Church alone, nor our individual reason alone, but all three. In doing this we, personally, reach the conclusion that Christ was miraculously born of the Virgin Mary. This appears to us, on the whole, the more rational opinion in view of all the facts; but neither the truth which he taught, the life which he lived, nor the manifestation of God which he made is dependent upon this opinion. One who, having never read anything but the Gospel of John, or the Gospel of Mark, neither of which mentions the miraculous birth of Christ, and yet, reading those Gospels, had accepted Christ as his Lord and Saviour, and followed him as his exemplar and Master, would surely be a Christian.

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The Imitableness of Christ

The prevailing tendency of thought in the modern Church expresses itself in the watchword of many leaders, "Back to Christ." Let us consider this. The season which commemorates his advent to earth invites nearer approach to him. Theology in its shaping of doctrine, ethics in its study of conduct and of society, evince the modifying influence which the movement of mind back to Christ has exerted upon the old dogmatism, the old ecclesiasticism, and the old economics. What is of special note is that this recurrence to the Master is not merely for a fresh study of his statements in comparison with those of theologians or even of his Apostles. Its quest goes beyond these for his thoughts, the principles which interpret his words and are the secret of his power.

The one thing here for every one to note who would share effectively in the movement back to Christ is that which was central in Christ: a consciousness of his humanity—which was also our humanity—as eternally "in the bosom of the Father." Modern Christian thought is here nearer the truth than Athanasius, who held that man was fashioned from earth, but the Christ only was by nature and substance divine; that we become sons of God by imitation of him, who only was God's Son in essence. The essential identity of deity and humanity in one ethico-spiritual nature is a truth now permanently lodged in Christian minds. It is precisely this which alone makes it possible so to enter into Christ's consciousness of God in him and himself in God that, through fellowship with him, it shall in some measure become ours also. Nothing less than this can answer to Paul's thought of being "filled unto all the fullness of God."

Except as based in unity of nature, there can be no unity in sympathy and will. Jesus's unity with God in filial sympathy and loyal will was grounded in his human consciousness of a nature whose springs were all in God as the Soul of his soul. What Paul said,

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"In him we live," Jesus had said before, "The Father is in me, and I in him." Conscious of sharing in the eternal life of God, he was conscious of dwelling in the eternal love of God. Thus he realized for our imitation the ideal character of the human Son of God through his consciousness of his humanity as indeed divine.

The truth of the real imitableness of Christ has in our time, after long eclipse by a crass theology, re-established itself in Christian thought. But it is not fully re-established in any mind which doubts whether Christ be imitable in his consciousness as well as in his conduct. His consciousness of an eternal oneness of nature and spirit with his Father is so far above our common level that it was long thought explicable only by an exceptional combination between a human nature and a nature divinely different. Through this blindness to our birthright in God much practical atheisim has blended with belief in God, seeing him in the sunshine of life but not in its storms, and fancying the devil as a sharer with God in the shaping of things. Nor is this atheism to be eradicated except by an imitation of Christ that goes below the surface, and finds all the roots of conscious life to be in God. Dr. Gordon has well said, "If the morality of Christ is a creation out of his conscious Sonship to the Eternal, . . . the consciousness of an indestructible filial relation to the Infinite is the condition without which an appreciation of Christian morality is not even possible."

The Christmas season returns to call us back to Christ, that we may go back with Christ to the hiding-place of his power to unmask and overcome all evil through his consciousness of being at one with the Father. The truth that man is made in the image of God has for its necessary correlate the truth that the life in which God is most fully imaged is the life which is most truly human. This humanization, not mere civilization, is the divine goal of the ages, ever in travail to bring forth out of the sensual, selfish, psychical man the spiritual man, alive unto God because consciously dwelling in God, brotherly to his fellows because filial to his Father. "Man as yet is being made." What man is by nature, from God, of God, and in God, he must ultimately become in the full self-possession of a divinely human consciousness. It is for this that the Christmas bells, which celebrate the advent among men of this divine, because normally and completely human, consciousness of unity with God in the bosom of the Father,

Ring out the false, ring in the true,
Ring in the Christ that is to be.

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The Spectator

The Marquis of Dufferin is a very able and a very distinguished man, who in his time has accomplished a great deal in many different fields; but the Spectator is sure that this gifted Irishman never did anything better than to suggest and urge the scheme for converting the land adjoining the Falls of Niagara into public parks. The Spectator had not visited the Falls until recently for seventeen years. The changes in the surroundings were great, and at the same time gratifying. A visitor can now see this wonderful place without being swindled, without being annoyed. It is true that the hackmen are still disagreeably insistent, and the bicycle-riders seem to be possessed with the idea that pedestrians have no rights whatever; but hackmen and bicyclists have the same capacities for being disagreeable in other places, and so their manifestations at Niagara Falls are not in the least peculiar to that place. And, by the way, the Spectator is thoroughly persuaded that the person who walks sees the beauties and the grandeurs of this wonderful place to much better advantage than those who take carriages, the trolley-cars, or ride bicycles. One need not do many miles on foot in a day to get all around, and have a much more intimate view of the various falls and whirlpools, without the impertinent comments and explanations of the ignorant guides who do their little best to cheapen and make tawdry the grandest spectacle that man ever looked upon.

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Niagara Falls is one of the best places in America for studying types—probably it is the most advantageous place, as every one who goes away from home at all reaches Niagara sooner or later. The people seen there are certainly most interesting, and the range of types very great. The impression made on the Spectator was that the plain, everyday, practical, unpretentious American is a very fine specimen of manhood. Many such came under his observation at the Falls, and he viewed them with feelings of proud satisfaction, realizing as seldom before that

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the greatness, the prosperity, and the integrity of the country were safe so long as such men control its affairs. These Americans are not cultivated, they are not polished, but they are good and plain and strong. In contrast to them the blasé imitation-English and the pretentious newly rich are but poor creatures, and valuable only in that they make plain people show more clearly at their real worth. To be sure, there are Americans who are neither Anglomaniacs nor parvenus who are still not very edifying; but the disagreeableness of such is due either to vulgar ignorance or to the habit of "hustling," which is the most vulgar habit ever adopted in this country. The Spectator recognizes that the "hustler" is not indigenous, for he is quite aware that the English bagman, specially if he come from Birmingham, Manchester, or Leeds, can give the American "hustler" a long lead in the race for obnoxious vulgarity and then beat him with scarce an effort.

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But one can observe at Niagara Falls, where during the summer and early autumn there is a kind of congress of nations, one habit which is distinctly American—the gum-chewing habit. Several years ago a manufacturer of chewing-gum asked the public to buy shares in a company and pay a million dollars to take over his business. The public declined. The Spectator is persuaded that this was a mistake on the part of the public. The making of chewing-gum surely must be a great American industry, and if it was overlooked in the Dingley Bill an opportunity to protect a home manufacture from the competition of European pauper labor was lost. At Niagara the chewing of gum was almost universal. The boy who blacked boots chewed, the girl who sold cigars and souvenirs chewed, the elevator-boy chewed, and the hotel clerk worked his jaws with an energy which suggested long practice and keen enjoyment. About the only class of people at Niagara which did not chew was composed of the hackmen. The hackmen smoke—they puff their pipes and their vile cigars in the face of their passengers from morning till night. It is a pity that the hackmen of Niagara do not chew gum; that is, if so they could be persuaded to forsake their pipes and cigars when actually driving passengers in their hacks. The others who dwell in Niagara, and the thousands of others who visit there, however, make up for the hackmen, and they chew with a tirelessness at once amazing and—but the Spectator forbears.

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At Niagara, when the Spectator was there, the Chinese Minister was also on a visit. He attracted much attention, but seemed to be all unconscious of the fact that he was a good deal stared at. One morning he got into conversation with two young women in the office corridor of the hotel at which he stopped. It was evident to the Spectator, who had not noticed the beginning of the interview, that the young ladies had waylaid his Excellency with autograph albums. He seemed mightily pleased at what he said and what was said to him, and apparently the talk was agreeable to all concerned. The Spectator fancies that the Minister must have made some comment on the fact that both of the young ladies were chewing gum with might and main, for directly one of the girls gave him a piece from her pocket. He examined it carefully and critically, and there was a great desire on the Spectator's part that this resplendent Oriental should try the gum then and there; but, alas, alas! he merely thanked the kind young ladies and tossed the chewing-gum up his sleeve.

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But surely gum-chewing is not all the Spectator saw at Niagara after an absence of seventeen years. No, there were other things—there were bridal parties, for instance. And the Spectator does not recommend Niagara for a honeymoon. Honeymoons are sufficiently hazardous without going to the one place in the world which above all others has the effect of making man realize his own smallness, his cheapness, his insignificance. A man just married has newly entered into a contract of gigantic proportions, and he needs at the outset all his self-confidence; indeed, he needs all the self-confidence that he can build up with the aid of hope and love. But standing face to face with this great manifestation of nature every man feels small and weak; and then, when he thinks of his new contract, of the vows he has plighted, of the oaths he has sworn, he is apt to feel skeptical of himself beyond even the skepticism of the ordinary honeymoon season. The brides and the bridegrooms gather there, however, in great numbers, and the Spectator must say that, as a rule, those whom he saw had the grace to seem, at least, to like it.

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The Nominating Ballot

By F. M. Brooks

THE PRIMARY METHOD A FAILURE

ALL American citizens, especially those who have taken an active interest in politics, have probably realized that the primary and convention method so generally followed in nominating candidates for public offices is not only far from being what it was originally intended, but has long ago outlived its usefulness. The unit of organization for both of the two great parties of our country is the primary organization, to which all voters interested should belong and participate in the selection of candidates for offices representing the principles of their party.

The average citizen, however, does not join the primary organization, but learns from his newspaper that "parties" have placed men in nomination for important public offices whom he has never before heard of, or whom he has reason to believe are far from being ideal candidates and very often bad ones, and, while censuring his party for making such nominations, will still cast his ballot for the nominees on election day, for no other reason than that the nominees are the regular party candidates, and there are no others for whom he can consistently vote. On the other hand, the comparatively few citizens who attend primary meetings as a duty see most of them conducted in the interest of self-seeking individuals with whom political intrigue is a trade, and who are willing to bargain, betray their party, break pledges, or resort to almost any means to secure preference and political power, knowing that the outside public will be ignorant or unmindful of the methods by which the candidates were chosen.

It is the *power to nominate* which makes the "boss" and the "machine." Bosses cannot control the voters. They control and get their power from delegates, party workers, politicians, office-holders and office-seekers. Take away the power to nominate, and bosses and machines will cease to exist. Leaders and organizations will remain. As the primary method is now followed, it is very largely an instrument used for the personal advantage of practical politicians and office-seekers, and it would be difficult to devise a method better adapted to answer their purpose.

It is commonly known that primary organizations are open for membership to every voter subscribing to the rules and regulations, but the experience of the past twenty-five years has proven conclusively that the large majority of citizens will not, under any circumstances, join them; and notwithstanding the appeals of the press, of public men, and of those who have been conspicuous in their efforts to promote good government, the lack of active interest in political organizations is apparent to every one, and extends to every part of our country and among all classes of people.

It is not too much to say that ninety per cent. of the voters do not participate in the selection of candidates for office. Of the remaining ten per cent. at least one-half are office-holders or office-seekers. Any attempt, therefore, to perpetuate the present system with the hope of securing better candidates for offices must necessarily prove a failure. If we judge from past and present results, it has not, and never has had, the support of more than a small minority of voters, and no system will produce satisfactory results which does not secure the active co-operation of a majority of those who are the most directly concerned.

THE NOMINATING BALLOT

The object of this article is to advocate the use of a Nominating Ballot for the nomination of candidates for public office, in place of the primary and convention method, with the firm belief that it will place the nominating power, in practice as well as theoretically, where, under our form of government, it should be. The right to nominate belongs to the people as well as the right to elect, and any system selected and all legislation affecting both these important civic functions should insure the largest, safest, freest, and readiest exercise of the nominating and electing power by the whole people. The primary method is complex, indirect, uncertain, open to unlimited perversion of party sentiment, in actual practice represents but a small proportion of the whole people, and does not insure a large, safe, free, and ready use of the nominating power.

The nominating ballot is to be used on reg-

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NOMINATING BALLOT.

Place a cross X before your choice.

REPUBLICAN.

MAYOR.	COMPTROLLER.	Judge Supreme Court.	President of Municip'l Council.	President of Borough.	Member of Municip'l Council. *Mark 3 Names*	Member Assembly.	Member Board of Aldermen.
Seth Low,	C. A. Shieren,	Rufus Scott,	M. K Jessup,	Geo. J. Smith,	R. E. Schwartz,	Geo. Tiffany,	Wm. B. Bishop,
B. F. Tracy,	Wm. Brookfield,	J H. Choate,	C. Depew,	R. H. Gibson,	J. A. Kock,	E. H. Skinner,	Alfred T. Kelly
W L. Strong,	A. P. Fitch.	Elihu Root,		Wm. E. Dodge,	B. W. Stewart.	C. Wolfreys,	B. K. Schilling,
F W Wurster.				R. H. Schultz,	W. A. Taylor,		
					G. H. O'Brien,		
					A K. Reilly,		

DEMOCRATIC.

R. A Van Wyck,	T W Myers,	J. H. Van Brunt,	Wm. A. Smith.	J A. Wray,	J A. Kelly,	A. Abrahams,	A. W. Jackson.
Hugh Grant,	W. C. Whitney,	F R. Condert.	R. A. Johnson,	J. E Fu ler,	R. A. Smith,	G. H. Bell,	R. P Robinson.
T. A. Gilroy,		R. Peckham,	G. A Reilly,		J. P Jones,	P J. Flannigan,	T. W. Stewart,
Nathan Straus					W A. Schulz,		J. P. Bathbone.
					J. O. Donahue,		
					G. H. McKinney.		

istration days. The method here suggested requires that any number of citizens subscribing themselves under oath as belonging to a particular party, and who are in sympathy with the principles of that party, and who voted its ticket at one or both of the last preceding general elections, or have become entitled to vote since the last general election, and who intend to support its candidates, may petition the Board of Elections to place upon a nominating ballot the name of any citizen whom they wish to be a candidate for their party for a specified office. If the petition be signed by a requisite number as may be provided by law, the Board of Elections must place the name of the candidate proposed under the name of the office designated. The law should provide that more than one name may be presented from the same party for each office, the names representing the same party (should there be more than one) being placed together.

When the voters register, they are handed the nominating ballot, and, entering the booth, select their party candidate from among the names contained upon the nominating ballot, by placing a cross before their choice. The name of the person receiving the highest number of votes in each party for each office is placed upon the official voting ballot in the party column by the Board of Elections, as the recognized party candidate to be voted for on election day.

As there are several registration days, the box containing the nominating ballots should be retained by the Police Department until after the last registration day, when the ballots should be counted by the registry clerks and the returns forwarded to the Board of Elections. Should the candidates selected be unsatisfactory to any considerable number of voters, independent nominations could be made as prescribed by the existing election law.

The nominating ballot will give the opportunity to every person who registers to indicate his choice as to whom he desires to be a candidate for each office. As experience has shown that more people register than vote, it would seem impossible for one man or a few men to dictate and control political nominations as under the present method, and any attempt to do so would fail, unless a large proportion of the voters of the party concerned indorsed the candidates put forth.

RENOMINATIONS

One of the greatest objections to the primary and convention method of nominating candidates is that citizens elected to public office who naturally find public life more or less congenial, and have an honest ambition to serve their fellow-men, are compelled to shape their official actions to win the favor of the men who control nominating conventions, in order to secure a renomination. On the other hand, no matter how badly an official may serve his constituency, no matter how much he neglects the interests of the people, as long as he retains friends in the nominat-

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ing contingent and his official actions satisfy them, he secures a grip from which the general public are usually powerless to dislodge him.

On the contrary, should he study the interest of the people in his official actions and displease the nominating contingent, the chances are that he will at the first opportunity be retired to private life and never regain official position.

The pressure brought to bear upon public officials from politicians and those who possess vested interests is continuous and most difficult to resist. "Stand by the organization and the organization will take care of you" is the sentiment controlling the actions of a very large number of public officials. Herein lies the secret which gives the bosses and the machines such great power. The nominating ballot, in most cases, would prevent the return of any man to office who had already sacrificed the interest of the people to that of the "boss" or the "machine." On the other hand, it is not too much to assume that the faithful and energetic performance of public duty on the part of a public official would always receive recognition from enough citizens of his party to request a renomination by the use of the nominating ballot.

Only when the power to make or break public officials openly, directly, or publicly is fully exercised by the whole people, can good government be secured.

[Mr. Frank M. Brooks has not evolved this plan out of the quiet of the library. He is not unfamiliar with practical politics. He is one of the leading young Republicans of the Borough of Brooklyn, Vice-President of the Eighteenth Assembly District of the Republican League, President of the Fourth District Republican Assembly of the Twenty-ninth Ward, an ex-member of the Executive Committee of the New York State Republican League, has been a delegate to many Republican conventions, and is familiar with the practical working of politics. He is not a politician, and, we believe, has never held public office; is a successful manufacturer, and has been actively interested in politics as a duty incumbent upon every citizen, and is familiar with the working of the primary system because he is one of that rather small number of citizens who attend the primary with the same conscientiousness with which they attend their private business or their church.—THE EDITORS.]

Tusitala's Childhood

By Nora Archibald Smith

TUSITALA, the tale-teller—such was the name the kindly natives gave to Robert Louis Stevenson in far Samoa; and Tusitala he seems to have been from his baby days. Never a walk did his nurse take the tiny child but that

> the walks on either hand
> Led onward into fairyland.

Never was he snatched away from evening scampers in the garden but that

> the glory kept shining and bright in his eyes
> And the stars going round in his head.

And he sings again of those early times:

> All night long and every night,
> When my mama puts out the light,
> I see the people marching by,
> As plain as day, before my eye.
>
> Armies and emperors and kings,
> All carrying different kinds of things,
> And marching in so grand a way,
> You never saw the like by day.

It was of his childhood that on a late visit to Edinburgh we talked to his nurse, Alison Cunningham, whose "kind voice" and "comfortable hand" he praises in his "Garden of Verses." It was still a kind voice and a comfortable hand that greeted us, the sea-blue eyes were still bright and a faint pink flushed the soft cheek, as she talked to us of the days when she played with her "Louis," like another child.

The room in which she received us was, in its simple way, a monument of love and sorrow to the memory of her "boy." On the center-table stood a miniature tea-set—*tea-fuddle*, she called it—with which Louis used to give grand feasts to his dolls and to "Cummy," as he early named his nurse; on another table, in a folding frame, were a dozen pictures of the fascinating child at different ages—older here, younger there, but all with the same dark, wonderful, far-seeing eyes, those eyes where the glory kept shining and bright while the stars went around in his head. In one photograph he was a shy laddie of four years, peeping from behind his mother's arm; again, he was a mere baby in a low-necked, short-sleeved frock, with apologies for stockings, and his hair in curls. It was pretty to see "Cummy's" worn hands fondle one of those soft, fine, flaxen ringlets afterwards, and we felt as if we held a king's

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treasure when each of us was given a few waving tendrils to keep as a memento of the visit.

"Cummy" remembered well the material of every one of the dresses in which the child was photographed. "That was a green Irish poplin pelisse," she said; "the tatting on those trousers I made myself," when another was shown; and "there was a frock I made from a gown in his mother's trousseau. Fancy dressing him in a remnant!" she laughed, with a fine suggestion that nothing but "silk and satin, gold and velvet" would have suited such a baby. This thought evidently prompted a story of the pet name, "Smouty," which Stevenson's father jestingly gave to his little son. Some ladies were calling one day, it seemed, and, meeting the child in the garden, asked his name. "Smouty," he replied at once, looking up with a twinkle in his eye. "Cummy" was scandalized at this, and was about to explain, when the visitors smoothed her ruffled plumage by exclaiming, "Smouty, indeed! that's no verra fitting. Princie would ha' suited ye far better."

The little Louis was a nervous and a wakeful child, as can well be seen by his vivid memories, in the "Garden of Verses," of the jet-black night staring through the window-pane, the wicked shadows coming tramp, tramp, tramp, the cry of the trees on windy nights, and the breath of the bogie in his hair. It was on such evenings, "in the bright fireside nursery clime," that the devoted nurse used to tell him stories and read him the tales from "Good Words," which she really enjoyed as much as he, she told us. Her boy was often ill, too, as we all know; and as he lay in the "pleasant land of counterpane," marvelous were his plays with his leaden soldiers, his ships and trees and horses, and marvelous his tales of their doings. He was only three years old when he began to make stories for himself, requiring Cummy to write them down at his dictation. She laughed at the young author while she obeyed him, telling him his tales were all "blathers and havers," but she realizes now what treasures that voracious nursery fire once fed upon. The little lad often used to take her hand in those days, she said, begging her to come to the nursery with him, and when arrived in that safe harbor he would say, "Shut the door, Cummy, and lock it tight! Let no one in but you and me. I want to tell myself a story."

Dear little Tusitala! if an invisible stenographer had been beside you in those hours, what relics the collectors of Stevensoniana might now be gloating over!

The child was only six years old when his uncle opened a literary competition to the younger members of the family, the writer of the best essay on the history of Moses to receive a prize. Louis's article, it seemed, was elaborately illustrated, one picture representing the Israelites as smoking pipes. Whether this detail was considered irreverent, or the boy's powers as a draughtsman scarcely equaled his literary skill, does not appear, but certain it is that he did not win the prize. Later, but when still very young, he contributed verses, caricatures, and articles on various subjects to the "Sunbeam," a family periodical which led a butterfly existence for a season; and, according to his nurse's dictum, he might fairly have been called an author even then.

The little lad was always very apt at inventing games, says "Cummy," and those were pretty stories she told us of his never-ending delight in his toy theater, which had a magnificent stage two feet deep, nine inches high, and nine inches broad. On the boards of this dramatic temple moved great kings in scarlet and ermine, fair queens in trailing robes of purple, black-bearded villains, maidens in distress, valiant knights in glittering armor, each figure fully three inches high, cut from cardboard and painted by the youthful manager himself; while, to heighten the dramatic effect, all the puppets were mounted on pieces of tin by which they could be mysteriously moved on and off the stage from behind. Some of the tragedies enacted here were bought ready-made at the book-stores, others were arranged by little Louis, but the nurse and the cousins who attended the dramatic representations describe them as invariably full of interest.

Although the child was so delicate, yet not all his diversions were home-keeping ones, for he was devoted also to outdoor sports when the weather permitted.

On the beach at a seaside resort, where the family often went in summer, he and a favorite cousin delighted in improvising fierce pirate games, and in one of the empty luggers, with hats pulled low over scowling brows, and imaginary dirks thrust into their belts, they sailed away

> to Africa, a-steering of the boat,
> To Providence, or Babylon, or off to Malabar.

There was a curious play, too, much favored by the boys for a week or so in their holiday-

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time, the only equipment for which seems to have been a tin bull's-eye lantern which the fortunate possessor carried about at night. In his fascinating essay, "The Lantern-Bearers," Stevenson recalls the game with great gusto, although it seems to outsiders to have had slight pretensions to be called a game at all.

"The essence of its bliss," he says, "was to walk by yourself in the black night; the lantern-slide shut, the top-coat buttoned; not a ray escaping, whether to conduct your footsteps or to make your glory public; a mere pillar of darkness in the dark; and all the while, deep down in the privacy of your fool's heart, to know you had a bull's-eye at your belt, and to exult and sing over the knowledge."

There were fishing parties, too, in these holidays, where the children sat, "perched as thick as solan-geese, a covey of little anglers, boy and girl, angling over each other's heads, to the much entanglement of lines;" there were constant wading and bathing and exploration of tidal rocks; and, above all, there was "Crusoeing," a delightful word used to cover all sorts of gypsying, picnicking, and life in the open air.

There were pets, of course, accompanying this child-life everywhere, and "Cummy" told us of her boy's love for animals and of the many times he came to her in tears and begged that a home might be given to some wretched lost dog who had followed him in the streets. This tenderness for animals remained so marked a feature of the great author's mature character that a special basin for thirsty dogs has been provided in the monument and drinking-fountain just erected to his memory in San Francisco.

Stevenson says of himself that all through his boyhood and youth he was "known and pointed out for the pattern of an idler," and yet the fond nurse and the tender mother were little disturbed by this criticism, for they knew as well as the lad himself that, however idle he might appear, he was in truth always busy with one overmastering purpose, which was to learn to write. Only sixteen years old when his first book was printed, one can easily believe "Cummy's" statement that all her recollections from the time he could handle a pencil are of seeing him, in his room, on his walks, in town or in the country, perpetually scribbling, scribbling, scribbling.

It was easy to see, in looking about the room in which Alison Cunningham received us, that the affection which the child felt for his dear nurse grew only stronger and warmer as years went by. There was a photograph on the mantle of the dark-eyed lad at sixteen years, clad in a picturesque velvet jacket, and looking with adventurous gaze far off into the distance,

> Where below another sky
> Parrot islands anchored lie.

There was another photograph, a grown man now, in an advocate's gown and white curled wig; and there were everywhere copies of his books, inscribed "To 'Cummy,' from her laddie;" "To Alison Cunningham, from her boy," and a picture of herself, which she proudly showed us, under which was written in his own hand:

> My second Mother, my first Wife,
> The angel of my infant life.

There were photographs, too, hanging on the walls, of the famous lighthouses built by the Stevenson family; pictures of Louis's father and mother; a framed sketch of Mentone marked "For my dear 'Cummy,' from her affectionate R. L. S.;" and, lastly, she showed us an album filled with views of all the places mentioned in his "Garden of Verses," which he had ordered taken for her.

The days when her boy was always at her side still seemed to her so real and vivid that we questioned if she realized that "long ago, the truth to say, he had grown up and gone away, and it was but a child of air" of whom she talked. Yet the glamour of his presence only wrapped her round as she told us of his childhood, for, as we rose to take our leave, she said, with the slow tears of age filling her eyes, and a pathetic wave of the hands, "Those were happy days, but it's all away now."

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Abuses in politics are a consequence of human weakness. . . . The more ignorant a people, the more frequent abuses are. If, instead of being supposed to know the law, every man really knew it, he would vindicate his rights and obtain justice, in the majority of cases. . . . Unfortunately there is a certain amount of inertia in us all, which prevents the seeking of reparation, whenever the damage done us is not very great. Sometimes, it is true, we are inspired by a laudable feeling of forbearance when the question is one of fact, and that an isolated one; but when it is a question of principle or of precedent, it is the duty of every man to defend his own rights as well as the rights of those who are injured in his person.—*Maurice Block.*

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Some Seventeenth Century Liberals

II.—William Chillingworth, 1602-1644 [1]

By Edward A. George

"IF they please to undertake the burial of his corpse, I shall undertake to bury his errors, which are published in this so much admired yet unworthy book; and happy would it be for the Kingdom if this book and all its fellows could be so buried. Get thee gone, thou cursed book, which has seduced so many precious souls! Get thee gone, thou corrupt, rotten book! Earth to earth, and dust to dust! Get thee gone into the place of rottenness, that thou mayest rot with thy author, and see corruption." So speaks Francis Cheynell at the grave of William Chillingworth in 1644. It is the kind of language and theological temper that we expect to find in that century. Francis Cheynell is a typical figure, "a rigid, zealous Presbyterian, exactly orthodox, very unwilling that any should be suffered to go to heaven but in the right way." He was a member of the Westminster Assembly, and author of a book entitled "The Rise, Growth, and Danger of Socinianism, together with a plain discovery of a desperate design of corrupting the Protestant Religion." The man and his book are of the type which we associate with the sixteenth and seventeenth centuries, the type which causes many thoughtful men of to-day to regard earlier theology with scant respect, and sometimes with disgust.

It needs to be said with considerable emphasis that the seventeenth century produced spirits quite different from Cheynell—fine spirits, whose serenity and toleration and gentleness make the time more congenial to modern thought. In revulsion from Cheynell, we must not abandon his times as fruitless for us. We must not allow Cheynell to bury Chillingworth! Indeed, the anathemas of such a man as Cheynell upon this "cursed book" rouse in the mind of to-day as an inevitable result an ardent desire to read it, with an expectation of discovering in it much that is interesting and reasonable. If one wished to interest the average mind of the present in Chillingworth's great book, perhaps he could do nothing better than advertise it with Cheynell's anathemas as a prologue. The book is far from disappointing; it amply fulfills the promise of its bigoted execration. We should expect such a book to be distasteful to such a critic; only we feel that the book condemns the critic more than the critic the book.

The painful scene at Chillingworth's grave was only less painful than the treatment which he received during his last days at the hands of the same man. Parliament had passed the "Solemn League and Covenant" in 1643, putting under the ban everything but Puritanism. Chillingworth sought refuge in the royal camp, though in many ways he was out of sympathy with Laud and the royalist type of religion. It was a choice of two evils, and he chose the less. Captured at Arundel by the Parliamentary forces, he was kept at Chichester, being too weak to be transferred to London. Lying on his death-bed here, he was visited by Cheynell, who set himself to reform what he considered the heresies of the dying man. The absolute cruelty of his interviews we might think to be highly colored were he not himself the reporter. "When I found him pretty hearty one day, I desired him to tell me whether he conceived that a man living and dying a Turk, Papist, or Socinian could be saved. All the answer I could gain from him was that he did not absolve them and would not condemn." The dying man besought an interest in the charity of his disputant, for, said he, "I was ever a charitable man." "My answer was somewhat tart, and therefore more charitable, considering his condition and the counsel of the Apostle, Rebuke them sharply, that they may be sound in the faith. And I desire not to conceal my tartness. It was to this effect. Sir, it is confessed that you have been very excessive in your charity. You have lavished so much charity upon Turks, Socinians, Papists, that I am afraid you have very little to spare for a truly reformed Protestant." It is difficult to understand how a man could be willing to photograph himself in such an unfavorable light, still more to understand how he could glory in it. We are thankful that the "tartness" of seventeenth-century bigotry

[1] See for first article in this series The Outlook for November 6.

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is mitigated by the charity of a gentler spirit. Nothing, perhaps, shows the true charity of Chillingworth in more beautiful light than an incident told by Cheynell himself among these records. "I told him that I did use to pray for him in private, and asked him whether it was his desire that I should pray for him in public. He answered, Yes, with all my heart; and he said withal that he hoped he should fare the better for my prayers." Here one sees Chillingworth at the depths of his tender charity, and Cheynell, too, at his best.

The contrast with Cheynell shows that Chillingworth was far from Puritanism; but he was also far from the high Anglicanism of Archbishop Laud, and from the Catholicism of the Jesuit Knott. The repulsion of the three extremes kept him in a position of equilibrium between them. It was the controversy with Knott, who claimed that Protestants were beyond the pale of salvation, that brought forth his great book, "The Religion of Protestants a Safe Way to Salvation." It is one of those books which do not require revision because of provincialism and prejudice.

Chillingworth's book contains a genuine and refreshing Protestantism. He has the courage to stand on Protestantism's logical ground. In answer to the Roman argument that truth must have an infallible interpreter, because otherwise every individual is given over to his own "wit and discourse," Chillingworth asserts the trustworthiness of one's own wit and discourse, of "right reason grounded on divine revelation and common notions written by God in the hearts of all men." Reason is in some sort God's word. To the objection that reliance upon one's own reason is liable to lead to error, he frankly replies that infallibility in every direction is not required. "But this I am sure of, as sure as that God is good, that he will require no impossibilities of us: not an infallible, nor a certainly unerring belief, unless he hath given us certain means to avoid error; and if we use those which we have he will never require of us that we use that which we have not." Intellectual errors of conscientious truth-seekers are possible, but are not dangerous. Personal responsibility is so precious that it is to be maintained at the expense of possible error: this is Chillingworth's brave and truly Protestant position. Personal responsibility involves also variations of creed, and these are not to be feared. "That may be fundamental and necessary to one, which to another is not so." There are worse things than divisions of opinion. "If all men would submit themselves to the chief mufti of the Turks, it is apparent there would be no divisions; yet unity is not to be purchased at so dear a rate." "Christians have and shall have means sufficient (though not always effectual) to determine, not all controversies, but all necessary to be determined. There are some controversies which will end when the world ends, and that is time enough." The necessary result of such views is toleration. Conscientious men may differ, and are therefore to respect each other. "And therefore, though we wish heartily that all controversies were ended, as we do that all sin were abolished, yet have we little hopes of the one or the other until the world be ended; and in the meantime think it best to content ourselves with, and to persuade others unto, an unity of charity and mutual toleration; seeing God hath authorized no man to force all men to unity of opinion." Toleration is required by the very essence of Protestantism, and while too often it has not appeared, it is refreshing to see such a large measure of it in one of the earliest Protestant controversialists.

The heart of Chillingworth's book is the definition of the place of the Bible in Christianity. Protestantism was fortunate in having at the outset its attitude toward the Bible so clearly and satisfactorily stated. The Roman position is familiar—that the Bible needs an interpreter, in order that its saving truth may be certainly known, and in order that disputes as to its meaning may be avoided. The Romanist, with apparent ground, pointed to the widely varying interpretations of disputing Protestants as evidence of the necessity of an infallible interpreter. How luminous is Chillingworth's reply! "All things necessary to salvation are *evidently* contained in Scripture, there being no more certain sign that a point is not evident than that honest men differ about it. Those truths are fundamental which are evidently delivered in Scripture, those not fundamental which are obscure. Nothing that is obscure can be necessary to be understood." Truths which are necessary to salvation are evident; truths which are obscure are by their very obscurity proved to be unnecessary. Here are the flashes of truth which, like lightning, struck the Roman doctrine at its core, and cleared the atmosphere. The whole controversy is compressed into a single sentence: "The difference be-

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tween a Papist and a Protestant is this, that the one judges his guide to be infallible, the other his way to be manifest." Chillingworth was far from being a Bibliolater. Belief, not in a theory about the Bible, but in its subject matter, is the all-important thing. "If a man should believe Christian religion wholly and entirely, and live according to it, such a man, though he should not know or not believe the Scripture to be a rule of faith, no, nor to be the Word of God, my opinion is, he may be saved; and my reason is, because he performs the entire condition of the new covenant, which is, that we believe the matter of the Gospel, and not that it is contained in these or these books. So that the books of Scripture are not so much the objects of our faith as the instruments of conveying it to our understanding." These are certainly notable words. It is difficult to repress enthusiasm as we read Chillingworth's climax, it is so lucid, luminous, and liberal: "By the religion of Protestants, I do not understand the doctrine of Luthur, or Calvin, or Melancthon; nor the confession of Augusta or Geneva, nor the catechism of Heidelberg, nor the Articles of the Church of England; no, nor the harmony of Protestant confessions; but that wherein they all agree, and which they all subscribe with a greater harmony as a perfect rule of their faith and actions—that is, the Bible. The Bible, I say, the Bible only, is the religion of Protestants! . . . I am fully assured that God does not, and therefore that men ought not to, require any more of any man than this, to believe the Scripture to be God's word, to endeavor to find the true sense of it, and to live according to it."

Chillingworth's advocacy of Christian unity is so remarkable that it is difficult to realize that it comes from the seventeenth century; which only shows that in our current views we have ascribed to that century too great a narrowness. Let the century have the credit of Chillingworth and his catholicity! We hear him insisting quite in the modern spirit that the way to heaven is no narrower now than Christ left it, that his yoke is no heavier than He made it. He thinks that strife among Christians would soon end "if, instead of being zealous Papists, earnest Calvinists, rigid Lutherans, they would become themselves, and be content that others should be, plain and honest Christians." "The greatest schismatics are those who make the way to heaven narrower, the yoke of Christ heavier, the differences of faith greater, the conditions of ecclesiastical communion harder and stricter, than they were made at the beginning by Christ and his Apostles." "Christians must be taught to set a higher value upon these high points of faith and obedience wherein they agree, than upon these matters of less moment wherein they differ; and understand that agreement in those ought to be more effectual to join them in one communion, than their difference in other things of less moment to divide them."

The finest passage in the whole book is perhaps this, in which Chillingworth rises above the plane of calm lucidity into that of holy zeal:

> This presumptuous imposing of the senses of men upon the words of God, the special senses of men upon the general words of God, and laying them upon men's consciences together, under the equal penalty of death and damnation; this vain conceit that we can speak the things of God better than in the words of God; this deifying our own interpretations, and tyrannous enforcing them upon others; this restraining the word of God from that latitude and generality, and the understandings of men from that liberty, wherein Christ and the Apostles left them, is and hath been the only fountain of all the schisms of the Church, the common incendiary of Christendom. Take away these walls of separation, and all will be quickly one. Take away this persecuting, burning, cursing, damning of men for not subscribing to the words of men as the words of God; require of Christians only to believe Christ, and to call no man master but him only; let those leave claiming infallibility that have no title to it, and let them that in their words disclaim it, disclaim it likewise in their actions. In a word, take away tyranny, which is the devil's instrument to support errors and superstitions and impieties in the several parts of the world, which could not otherwise long withstand the power of truth; I say, take away tyranny, and restore Christians to their just and full liberty of captivating their understanding to Scripture only; and as rivers, when they have a free passage, run all to the ocean, so it may well be hoped, by God's blessing, that universal liberty, thus moderated, may quickly reduce Christendom to truth and unity. These thoughts of peace (I am persuaded) may come from the God of peace, and to his blessing I commend them.

The words sound indeed like an inspiration.

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The World is Too Much with Us

The world is too much with us; late and soon,
Getting and spending, we lay waste our powers;
Little we see in nature that is ours;
We have given our hearts away, a sordid boon.

This sea, that bares her bosom to the moon,
The winds that will be howling at all hours,
And are up-gathered now like sleeping flowers—
For this, for everything, we are out of tune.

—*Wordsworth.*

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Godliness[1]

By Lyman Abbott

For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.—Titus ii., 11, 12.

WHAT do the life and teachings of Christ indicate respecting godliness? If we take the life of Christ to get an answer to the question, What were the relations of Jesus Christ to God? the first thing we shall notice is this: that from the beginning to the end of his life Christ's will was set to do the Father's will. There was not a divided purpose. He did not come, sometimes to do his own will, and sometimes the will of another. There was not a part of the time or a part of the activity which was under his own control, and another part of the time and another part of the activity which was under his Father's control. He was not like a sailor, who is sometimes on watch and sometimes off watch; or like a boy, who is sometimes under school regulation and sometimes takes a vacation. A great many Christians live in that way, only they reverse the proportion. Most of the time is vacation; now and again they come under the rule. From the beginning to the end of his life the one question of Christ was, What is the will of the Father? In his boyhood he goes up to Jerusalem and is lost. His father and mother miss him; look everywhere; find him at last in the temple; and he says, Do you not know me well enough to know that I should be in the very best place I could find to learn about my Father's business? He goes into the wilderness to be tempted of the devil, and is tempted, and meets every temptation with the word of the Father—The Father hath said to me, You shall not live by bread alone, but by every word that proceedeth out of the mouth of God; the Father hath said to me, You shall not tempt the Lord your God. And when at last the disguise is taken away and Satan proposes that Christ shall fall down and worship him, as a token of loyalty to him, the very notion of any expression of loyalty to any one but the Father arouses within him a hot indignation, and he says, Get thee hence, Satan, for the Father hath said to me, The Lord thy God, and him only, shalt thou serve. He enters into the synagogue at Nazareth, and the first message is not, I have to come to heal the sick, to give sight to the blind, to preach glad tidings, but, The Spirit of the Lord God is upon me to do this; I am sent by him, he has directed me, he has set me my work in the world. He gathers his disciples before him and preaches to them a dedication sermon, and at the very heart of the dedication sermon is this: You cannot serve two masters; you must give yourself wholly, unreservedly, absolutely, entirely to doing the Father's will. Men doubt his mission. He tells them the difficulty is not intellectual, it is not even what we call spiritual, it is in the will. "He that wills to do the will of my Father which is in heaven, he shall know whether I preach of myself or whether the doctrine comes from my Father." The gathering shadows come about him; the Gentiles come seeking an introduction to him; he sees how near is his passion hour. Do you remember his brief prayer—"What shall I say? Father, save me from this hour? but for this cause came I unto this hour. Father, glorify thy name." The shadows deepen and darken. He wonders whether he shall have the strength to go through the crisis, and the culmination of his prayer in Gethsemane is the culmination of the prayer of his life—Thy will, not mine, be done. And when, after he has risen from the dead and ascended, an Apostle desires to give the secret of his life, he gives it in this quotation from the Old Testament Scripture: "Lo! I come to do thy will, O God!" This is the first, the fundamental fact in Christ's life. The whole of his life is keyed to the will of another; the whole of his life is set to do the will of his Father which is in heaven.

Out of this grows what we call his life of devotion. His prayers, what are they? He tells his disciples how to pray; not by giving them a form, though we have turned it into a form, but by telling them in what manner they are to pray. At the very portico of this prayer, so you cannot enter into the temple of devotion without passing through it, is this: Thy kingdom come, thy will be done, on earth as it is in heaven. It is as if Christ had said, If you are not prepared to say that, you need

[1] Sermon preached at Plymouth Church, Brooklyn, N. Y., Sunday morning, October 17, 1897. Reported by Henry Winans and revised by the author. For two previous sermons on Sobriety and on Righteousness see The Outlook for October 30 and for November 6.

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not ask me for bread, nor for forgiveness, nor to deliver you from temptation; you need not ask me for anything except first your desire is "Thy kingdom come, thy will be done." He spends long hours in prayer. What are these prayers? We have glimpses of them. Once in that prayer at the grave of Lazarus, when he says, "I knew that thou hearest me always;" once in that ejaculatory prayer to which I have just referred—"Father, save me from this hour? but no, for this cause came I unto this hour;" once in that prayer at the Last Supper, which John has reported—that prayer which has been read in our service this morning.[1] What are these prayers? Communion with God. Not asking things from him—fellowship with him. The life that begins with unity of purpose goes on into unity of spirit, of fellowship, of life.

Christ says—it is a curious omission—almost nothing about what we call public worship. He does say, Where two or three are gathered together in my name, there am I in the midst of them. But he never tells his disciples to go to the synagogue or to the temple; he never speaks in exhortation to public prayer. But if he does not speak, his life speaks. He goes to the synagogue and to the temple. He sees the hypocrisy and the false pretense that are there, and also the reality and the truth that are there. He pierces behind the disguise of the Pharisee who stands up and says, Thank God I am not as other men are, but he also pierces through the disguise of the publican who stands afar off and smites upon his breast, and says, God be merciful to me a sinner. Although the teaching in the synagogue is not his teaching, although the worship of the temple is not his worship, and he declares that the worship and the temple shall be destroyed, still in the temple and in the synagogue are gatherings of those who are worshiping the true God, and he goes where they worship, and joins his purer prayers with their ofttimes false ones. The corruption, the decadence, the heresy, the coldness, the worldliness, the apostasy of the church of his time, do not suffice to close its doors against him. He enters notwithstanding.

Thus uniting his will to the Father's will, uniting his life to the Father's life, uniting himself as far as he can with all men and women who seek the Father, he draws the power of his life from the Father. He says again and again that his strength, the source of his life, the inspiration of it, comes from another, not from himself. "The words that I speak to you, the Father speaketh. The works that I do, the Father doeth. I glorify not my own self, I glorify the Father which is within me." Again and again you find this declaration that the Father is the secret and the source of his power, so that when one of the disciples says to him, "Show us the Father and it sufficeth us," he answers, "Have you not known me, Philip? Believest thou not that I am in the Father and the Father in me?" When you look at a Claude Lorraine glass, what do you see? The glass? No! You see the lake and the trees and the sky reflected in the glass. When you look in the face of Jesus Christ, you see, not Jesus, you see God reflected in the life. You sail over the blue waters of Lake Superior, and look down upon them, and see, not the surface of the lake, but forty feet below the surface of the lake the rocks and the fish swimming in the waters. If you look at the surface of this life, you see only Jesus; if you look below the surface of the life, you see the Eternal and the Infinite revealed in Jesus. For the source and secret and reality of his life were in God.

These four elements, at least, are involved in Christ's relation to the Father. He is set to do the Father's will; he lives in constant communion with the Father; he seeks out those that are seeking communion with the Father; and the secret and the source of his power are in the Father, and not in himself.

In the light of this rapid survey, then, what is godliness? It is certainly not going to church once or twice or three times on Sunday, or twice on Sunday and once a week to prayer-meeting, or pretty regularly on Sunday and very regularly in Lent. It is not having some times and occasions for communion with the Father in church or in closet, or in family prayer. It may include these things, but this is not the secret of it. It is not a strange and extraordinary experience that belongs to a few favored geniuses, or even belongs to all Christians at a few favored times. These do not make up godliness as Christ's life-teaching interpreted godliness. Godliness is, first of all, this: Our will set to do God's will. Not sometimes set—always set. Our will at one with the Father's will, with no self-will that separates us from the Father. We sent into the world as he was sent into the world; taking our commission

[1] John, chap. xvii.

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as Christ took his commission; living, not to do our own will, but to do the will of him that sent us. This is fundamental to godliness. Without this will set to do the Father's will, so that the words that are spoken come from the Father and the deeds that are done come from the Father and the purposes to be accomplished are the purposes of the Father, there is no true, Christlike godliness.

Consider for one moment what are the tremendous temptations in our time in the other direction. Consider how our complex civilization, with all that appeals to sensuality and the appetite—in beauty to the eye and to the ear and in luxury to the palate—consider how this leads men to center their thoughts upon themselves. Consider how success, which we worship in America, or, rather, how our worship of it tends to make men strong to attain their own will, to push their own way through the crowd, to put the I at the top—the Ego first and foremost—to make men worship themselves and center themselves upon themselves. Consider how our very political organizations do this same thing; how on the stump, in the press, sometimes, alas! in the pulpit, it is the will of the man which is itself idolized. How often is democracy the idol of the individual! How often are men taught that there is no other law than the will of the majority! The pleasures in our complex life, the worship of success, all the potent political forces, tend to lift up the will of the man and make that the supreme thing to be followed and obeyed. Over against that comes the voice of godliness, which says, No, you are not to seek your own pleasure, but the will of Him that sent you; no, success is not in doing your own will, but the will of Him who commissions you; government does not rest on the will of the majority, it rests on the will of an Almighty God. This is first and fundamental to godliness. It is following on to know God's will and to do God's will.

Out of that grows all true Christly prayer. Why is it that so many prayers are not answered? Because they are prayers to conform God's will to our will, while the true function of prayer is always to conform our will to God's will—always. That is what Christ means when he says, Ask in my name. It is not that the Father holds back, saying, I will not give you anything for your sake, you are so mean, so wicked, so incorrigible; but if my righteous Son asks, I will give you something. It is not that. It is this: If you ask in order that by your asking you may promote the kingdom of God, the coming of the Messiah, the reign of truth and righteousness, you may have anything you want. If you want it for yourself, no. But anything you want to help on the kingdom of God, you can have. A man enters the army, and the United States Government says to him—what? If there is anything you want to put down this rebellion, make the requisition, and you can have it. He says, I want a luxurious place for myself. You cannot have it. I want to be sent where I shall not be wounded. You cannot have it. I ask to be sent down into the cotton-fields, where I can speculate in cotton. We cannot promise it to you. But if he says, I want these guns, these munitions, in order to put down this rebellion and bring back peace and law and order—Yes! Anything you want, so long as your aim is liberty and peace and union. So anything you want, if you want it for Christ's sake, for the Messiah's sake, for the kingdom of heaven's sake, you can have. If that is your aim; if your purpose is to accomplish God's purpose; if your lifelong prayer is, Thy will be done, thy kingdom come, ask what you want and you can have it. Prayer is this: Not, How can I get God to do my will? but, How can I find out what is God's will, and how can I enable myself to do his will?

This holy will is the inspiration of public worship. We shall not get men to go to church, nor to observe the Sabbath, and if we do, we shall not do much good, so long as their will is set to do their own will. Preaching to men that they ought to go to church, and preaching to them that they ought to keep Sunday, will do very little good. It is not a revival of church we want, nor a revival of Sunday, it is what has been called an old-fashioned conversion. It is the change of the will. Set the man's will to do God's will, and he will want the sacred influence of the Sabbath and the church. Open a library in a village, and nobody comes to it. What will you do? Go out with police and force them in with a truncheon? What will you do? Shut all other doors, and say, You must stay in the street or else come into the library? No; you will say, We have to educate these people; we must have better schools, we must develop a taste for reading, we must create the appetite. Open an art gallery. Nobody comes. What will you do? You will say, These people are not

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artistic; we must develop the art spirit, and then they will come to the art gallery. It is in vain to tell men they must go to church, it is in vain to tell them that they must keep the Sunday—if that is all. The will must be set to do God's will; and when it is, the church and the Sunday will follow after.

In godliness is the secret of real power, permanent power, enduring power. What has made the strong men who have wrought great results for the kingdom of God? What has made the great preachers and the great prophets—Phillips Brooks, Henry Ward Beecher, John B. Gough, John Wesley, Martin Luther, St. Paul? What common quality characterized them all? This: that their thoughts were on the kingdom of God, their heart was filled with the spirit of God, their life was the life of God, and their whole will was to bring about in their day and generation the kingdom of God. That gave them their power. What has been the secret of the great religious movements—the Salvation Army, the Puritan, the Methodist, the Reformed, the early Apostolic Church? The same thing. I do not like the drum and the fife and the singing in the street any better than many others do; nevertheless, these men, with all their crudity and their violation of good taste, do have at heart the bringing about of the kingdom of God. They do not see the kingdom as I see it; they do not understand it as I understand it. I believe I know better what it is than they know what it is. But that is small matter. Their will is to bring about the kingdom of God, and suddenly the movement springs into life. What is the meaning of the great Puritan movement? The Puritans were often harsh and cruel. Their theology, much of it, we dissent from and repudiate. Nevertheless, they had this purpose, to do God's purpose; God was great in their eyes, and their will was to bring about God's will in the world; and for that they dared to suffer exile, to cross the sea, to endure privation; and they were strong because God's purpose was set in their hearts. This made the great Methodist revival which swept over Europe and in three-quarters of a century created a Christian Church in its influence second only to the Roman Catholic Church, which had been centuries in building. This made the primitive Church what it was, and endowed with divine power those twelve men standing almost alone, yet before whom the altars and the pagan temples crumbled to the dust, because their will was set to do God's will, and the one thing they cared about was bringing in the kingdom of God upon the earth.

It is not so easy to be godly. If we could only live our own lives, enjoy our accustomed luxuries, have our own way in the family, in politics, and in business, and then could have an hour now and again in the closet or in the church, and so could be made strong with the power which godliness gives, who would not like to be godly? That will not do. Are you ready to say to-morrow, In my lawyer's office I am going to be doing God's business? in my family I am going to be trying to carry out God's will? in politics, in business, in household life, the one question for me is this: How can I do what God wants me to do? As the bride is glad to say, I obey, because she wants to make her life serve another's life, and her will help the judgment of another's will, though it may be no wiser than her own will, or not so wise, so the godly soul is married to Christ, the Lord and the Master and the Husband. Then all the will is made subservient to that one masterful will. This is the door into the life of God, this is the door which one must open if he would have Christ come in and sup with him and he with Christ. The will to do God's will is the secret of godliness, the inspiration of public worship, the interpretation of prayer, the law of life.

A Humming-Bird Pet

By Charles Frederick Holder

The Sierra Madre Mountains of southern California constitute a bird highway, well traveled by feathered tourists up and down the coast, from the Arctic Circle to the Mexican line.

The San Gabriel Valley is one of the most interesting centers in which to observe this great review; and from every garden and grove melody rises, telling of the moving throng. Many of the birds come here to spend the winter; others are passing to the South, stopping merely to feed and resting during the daytime, moving on in flocks or singly at night.

The most vociferous bird in my garden at this season is a ruby-throated humming-bird, who has taken up his residence in an orange-tree overlooking a blooming hybiscus. This gleaming little creature is the tyrant of the

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garden, attacking all other birds which venture on his domain. It is but a few years ago that the question whether humming-birds utter sounds was seriously discussed; and I well remember hearing the late John Bell relate his experience with a singing hummer. The singing consisted of a few chirps.

My hummer under some conditions might be termed a feathered nuisance. His vantage-ground is before the door of my study, and his piercing notes can be heard, hour after hour, with unvarying monotony. One day, in desperation, I seized the garden hose and turned it upon the orange-tree, hoping to drive the ruby-throated disturber of my peace away; but he entirely misconstrued my object, and as the delicate spray fell over the hybiscus bush and into the bright red blossoms which were so many traps for his benefit, he dashed down from the tree, his ruby throat aflame in the sunlight, and repeatedly flew through the spray, delighting in the bath; then he flew to his favorite branch, where he plumed himself with evident satisfaction.

My humming-bird is undoubtedly "keeping company" with a demure hummer who, voiceless, frequents the same leafy bower. When not occupied in driving off some rival or other intruder, he is singing to or entertaining his mistress; and once, when partly concealed, I witnessed a marvelous exhibition given by him undoubtedly for the benefit of his sober-hued companion. Rising perhaps twenty feet into the air, he poised for a moment, then darted downward like an arrow, with a most remarkable whirring sound. Recovering himself within a foot of the ground, he rose again to the original position and repeated the act. This was done so rapidly that the noise of rushing wings and a vocal accompaniment was incessant, and the tiny body seemed to be hurled round and round by artificial means. Later the nest will be begun, and in early spring the eggs will be laid and a new family shortly appear.

In a previous year another pair of humming-birds occupied a neighboring orange-tree. The nest was not five feet from the ground, within easy reach but very difficult to see. When I first discovered it, and successfully photographed the mother bird sitting upon her nest with a background of golden oranges, the young birds had appeared—marvelous little creatures which looked more like some grotesque creation of the imagination than birds.

I watched the fuzzy atoms day by day, and soon began to share the labor of the parent in feeding them with drops of sweetened water, which they readily took. In a short time they began to exercise their wings, and one morning, anticipating their flight, I severed the limb on which the nest rested, and removed the young birds to my study. The following day they left the nest, and I found them perched upon its sides, making short and erratic flights into the air. Then began the most interesting period of their existence, at least to me. The birds were absolutely without fear. They at first vociferously demanded their sugar and water many times a day, but when fully fledged flew about the room, alighting upon my head or finger, exacting constant attention. They would come when called, and would find their way downstairs, frequently going to the dining-room and resting on any convenient perch, or among the flowers on the table.

The perfect confidence which these little creatures displayed was remarkable. At night they perched on the edge of a small basket in a closet, and in the early morning they would fly to my bed, poise over it and fan my face with their wonderful wings, and awaken me with the loud buzzing. Then would begin a vociferous demand for breakfast, and they would not be refused or put aside. Usually they ate in the air, as from a flower, poising and licking the sweetened water with the long, delicate tongue. To strangers the pets extended the same friendly attentions, and more than one visitor to the house was amazed at the gigantic-bee-like creature flying about the rooms and alighting here and there to rest a moment, displaying the greatest confidence and absolute lack of fear.

While the humming-birds are the most delicate of the bird creation—veritable feathered atoms—their powers of flight are remarkable. Individuals of the ruby-throated variety have been seen to approach the steamers ten miles out at sea, during the flight from the mainland to Santa Catalina, a distance of twenty miles. Others, during the migrations, fly from the lowlands of Mexico to the Arctic Circle and back during the year, thus equaling many of the most powerful birds in endurance or the faculty of covering long distances.

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Books and Authors

Books of the Week

[The Books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending December 3. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

RELIGION AND THEOLOGY

The Theology of Luther, in its Historical Development and Inner Harmony. By Dr. Julius Köstlin, Professor at Halle. In two Volumes—four Books. (Lutheran Publication Society, Philadelphia.) In Book I. Dr. Köstlin tells the story of the inner life of Luther, his spiritual development, his conversion, and his early teaching before the outbreak of the Indulgence controversy. He next presents, in Book II., the Reformatory testimony of Luther from the promulgation of the Ninety-five Theses until the Diet at Worms. In Book III. he takes up the principal points in which an advance is manifest in Luther's doctrine after his retirement at the Wartburg, etc., especially as it was developed in opposition to tendencies which appeared upon the territory of the Reformation itself—including his discussion with the Mystics and the Zwinglians; this embraces his discussion of the doctrine of the Lord's Supper. The Fourth Book presents the doctrinal views of Luther, introduced in a systematic order, including his teaching respecting Revelation, God, Creation, and Providence, Man and Sin, Christ, Salvation by Faith, Means of Grace, the Church, and the Last Things. Dr. Köstlin is an unquestionably good authority respecting Luther and his teachings, and this volume will occupy deservedly a first place among theological treatises for those who, in the study of historical theology, desire to ascertain what Lutheranism is as Luther held and taught it.

A Guide to Biblical Study, by A. S. Peake, M.A., with an Introduction by A. M. Fairbairn, D.D. (Dodd, Mead & Co., New York), appears to us for its professed purpose hardly satisfactory. It raises more questions than it answers, and enters too much into detail for beginners, while it does not deal with them sufficiently thoroughly for advanced students. We may express our criticism perhaps best by a sentence from Dr. Fairbairn's Introduction: "The book has, therefore, the incompleteness and even inconclusiveness of a work which may be described as an exposition of many minds expressed in many books, rather than of the author's own mind and conclusions." In our judgment, most lay students, who have not time for thorough study, must accept the judgment of experts on such questions as possible interpolations in the Book of Amos, the number of contributors to the Book of Isaiah, the probable authorship of the so-called Pauline epistles, etc. Where doctors disagree students are not able to decide, and the mere presentation of information respecting that disagreement is of small value. On such questions the lay student, if he accepts the general proposition that problems of date and authorship in Hebrew literature are to be determined by the same canons by which similar questions are determined in other literature, must take such works as Driver's "Introduction" and adopt at least tentatively the conclusions there formulated, leaving in abeyance such questions as are still regarded as unsolved by those more competent than himself to study original sources.

The Expositor's Greek Testament (Dodd, Mead & Co., New York), is described by the general editor, W. Robertson Nicoll, LL.D., as "intended to do for the present generation the work accomplished by Dean Alford in the past." It is unlike that work, all of which was done by the one scholar, Dean Alford, and required twenty years for completion, in that in the present work different Books have been committed to different scholars, and "it is hoped that the completion will be reached within five years from the present date, if not sooner." This work differs again from the so-called Speaker's Commentary in that "the commentators have been selected from various churches," and they have in every case been left full liberty to express their own views. The editor-in-chief has simply chosen the commentators and assigned the limits of space allowed to each Book. The first volume contains a commentary on the Synoptic Gospels by Dr. A. B. Bruce, and on the Gospel of St. John by Dr. Marcus Dods. The spirit of Dean Alford's Commentary—its reference to other authors, its concise statement of different views, its clear enunciation of the com-

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mentator's own conclusion, its freedom from hortatory and homiletical matter, and its general scholarly impartiality—seems to be well maintained in this volume. The various readings are not given with anything like the fullness with which they are given in Alford's Greek Testament, and it remains to be seen whether that unity of treatment which is generally secured only where the entire work is by one writer can be attained with a variety of writers. But we think Christian scholars may reasonably expect to find in "The Expositor's Greek Testament" a valuable addition to their critical apparatus.

The object of the author of *The Protestant Faith; or, Salvation by Belief*, is to maintain the thesis that "belief is not subject to the will, but is involuntary, and is, therefore, not blameworthy." The book, or rather booklet, was originally an address delivered before a Young Men's Christian Association. We do not discover any such exceptional merit in it as calls for its permanent publication. (G. P. Putnam's Sons, New York.)

Ethical Systems is a translation by Margaret F. Washburn of the second book of Professor Wilhelm Wundt's great work on Ethics, the first volume of which has been received. We shall treat the work as a whole before very long. (The Macmillan Company, New York.)

Having started the series by binding in a clever imitation of leather, the publishers of the "Epochs of Church History" series are of course maintaining a uniform binding, but it seems specially inappropriate when inclosing Dr. William Clark's impartial account of what was by no means a pseudo-movement, namely, *The Anglican Reformation*. We are sorry that the author omitted citations of authorities; however, as he says, they may be found in the late Aubrey Moore's history. Dr. Clark's volume is specially commendable because of his style, which is clear and simple yet not always picturesque—in fact, regrettably unpicturesque when he describes such special features of the Reformation as the Marian Persecution, for instance. The book is a valuable addition to the series. (The Christian Literature Company, New York.)

ESSAYS

The last years of Philip Gilbert Hamerton, so we learn from the delightfully written memoir recently published by his widow, were saddened by a form of illness most painful to such a lover and apostle of the intellectual life. This sadness seems to have tinged his latest volume, *The Quest of Happiness*. In this essay Mr. Hamerton assumes that the human race, the world, the universe, are products of inexplicable and inexorable force, and that all we can do during our threescore years and ten of enigmatical life is to get along with as little trouble as possible. In a word, he may be said to adopt, without any of the Irishman's cheerfulness, the Irishman's motto, "If ye can't be aisy, be as aisy as ye can." The volume is written in the same calm, frank, and high-bred spirit that is characteristic of all the author's work, but it throws very little light on what is perhaps the greatest of all human problems. (Roberts Brothers, Boston.)

Camille Flammarion's *Lumen*, voluble, fantastic, and full of enthusiasm, is as great a contrast as could be imagined to Hamerton's essay on Happiness, although it discusses one phase of the same problem, from, however, quite a different point of view. It consists of a series of conversations between a disembodied spirit and his friend still living on earth about the future state of the human soul. In these conversations the laws and discoveries of astronomical science, in which Flammarion is well known as a past master, are employed to show what possibilities there are for a glorious future existence in the infinite spaces and worlds of the universe. It is an extravaganza, but a very suggestive one. Among other things, it suggests the thought, often alluded to in the pages of The Outlook, that the distinction between what we are pleased to call the Natural and the Supernatural is an artificial and changing distinction. (Dodd, Mead & Co., New York.)

Mr. Thomas Nelson Page's engaging sketch, *Social Life in Old Virginia Before the War*, which appeared first in one of the monthly magazines, has now been republished in an attractive little volume by Messrs. Charles Scribner's Sons (New York). It is not merely a description of the social spirit and manners of "Old Virginia," the charm and grace of which Mr. Page appears to think are being forgotten in the bustle and conflict of modern social and industrial conditions, but a brief in their defense. Charming as it is, we do not think that Mr. Page needed to republish this "brief," since "In Ole Virginia," his unequaled group of stories of Southern life, is a living and speaking defense of the beauty, chivalry, and generosity of the old-time plantation life.

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HISTORY AND BIOGRAPHY

An important contribution to the military history of our Civil War is the volume of memoirs by the late Lieutenant-General John M. Schofield, called *Forty-six Years in the Army*. The early chapters contain a readable account of General Schofield's West Point education and military career previous to the war, but nearly all of the book is devoted to the history of the campaigns between 1861 and 1865. These memoirs were prepared, we are told, shortly after the close of the war, but publication was deliberately reserved so that the author might compare his work with the numerous military records and histories which have been put forth within the last quarter-century. The book, therefore, now represents the author's mature judgment, and it shows in many points the results of careful study and comparison of authorities. It is, moreover, throughout readable, and contains not a little wise political philosophy. General Schofield does not avoid touching upon controverted questions as to strategy and the actions of various commanders, but such subjects he treats in a fair and reasonable spirit. It must be added also that he shows throughout a cordial feeling of appreciation for the achievements of other commanders. (The Century Company, New York.)

General Grant's Letters to a Friend constitute a real help to our knowledge of the Civil War and of the following years. The "friend" was the late Elihu Benjamin Washburne, a member of Congress from the Galena district of Illinois. At the outbreak of the war, it may be remembered, Grant was employed as a clerk at Galena. The two men became lifelong friends and mutual supporters. Grant's simple, modest style, and his pithy comment on men and things, give to us an illumination for which we may have vainly searched in larger and more pretentious books. The direct news from such battle-fields as Shiloh, Vicksburg, and Chattanooga seems to have still in it the ring of the "last edition;" at all events, it probably lends to the volume its chief historical merit. Grant's comment on a wide variety of subjects, however, is of no less interest—on slavery, on "peace at any price," on reconstruction, on Republican dissensions, on inflation and hard money, on England in India, and on Japanese progress. General James Grant Wilson has edited these letters with excellent taste, and has added some necessary and helpful notes. The index is ample and is peculiarly well printed; indeed, from a publisher's standpoint the entire volume is model of excellence. (T. Y. Crowell & Co. New York.)

As a work of art, Izaak Walton's "Life of Donne" is by no means superseded by the *Life* which the Rev. Dr. Augustus Jessopp has just put forth. Yet, as the latter justly says, so much more is known of Donne's life now than could have been known to Walton, that a new "Life," setting forth the results of recent research, seems to be required. Dr. Jessopp's book does not attempt to deal so much with Donne the poet as with Donne the religious leader. The work ought to be of much interest not only to students of religion, but also to students of history. (Houghton, Mifflin & Co., Boston.)

Ambroise Paré and His Times, by Stephen Paget, is an admirable volume for a surgeon of scholarly tastes. Indeed, it is a volume which every lover of history will enjoy, for the account of this sixteenth-century surgeon and his own account of his travels—which forms a large part of the volume—are written in the language of common literature and life. The character of Paré is an attractive one, and his view of his own times leaves a much more vivid impression of reality than the generalizations of the most careful historians. Mr. Paget has shown his own skill as a biographer by preserving, as a rule, the more modest rôle of editor, and letting Paré reveal himself. The volume is most satisfactorily illustrated, and will be prized by holiday book buyers who wish to remember a surgeon friend. (G. P. Putnam's Sons, New York.)

Facts and Fakes about Cuba, in George Bowman Rea's volume of that title, are hopelessly indistinguishable. The author's object is to sustain the contention of his paper, the New York "Herald," that the Cubans carry on the war in as indefensible a fashion as the Spanish. (George Munro's Sons, New York.)

The Story of the Palatines, by Sanford H. Cobb, is a sympathetic history of the pre-Revolutionary German immigration. The book is distinctively, though not consciously, a eulogy, and gives the proverbially patient Germans credit for an enthusiasm in the Revolutionary cause which less partisan historians—particularly of Pennsylvania—fail to find. Nevertheless, the steadfastness of the people under religious persecution in the Palatinate, and under the tribulations attend-

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ing their settlement in this country, is worthy of the praise given it in Mr. Cobb's interesting narrative. (G. P. Putnam's Sons, New York.)

The Western Movement, by Justin Winsor, is a clear, systematic, scholarly narrative of the political events affecting the territory west of the Alleghanies from the close of the French and Indian War until in 1798 our Nation received complete possession of the territory in the Southwest awarded it by the Treaty of Independence. The last work of the late Librarian of Harvard is worthily published in a volume whose paper, typography, and binding, and whose portraits and maps, are exceptionally satisfactory. (Houghton, Mifflin & Co., Boston.)

The Cid Compeador and the Waning of the Crescent in the West is a valuable addition to the "Heroes of the Nations" series. It is the Cid of Spanish legend as well as Spanish history that is here presented, and his story is told with spirit as well as with scholarship. The work is admirably done. The illustrations from drawings by Don Santiago Arcos are well executed, and present many of the most interesting relics of the period of the struggle with the Moors—the epic period of Spanish history. (G. P. Putnam's Sons, New York.)

The interest which attaches itself in this country just now to Spain and Spanish politics makes the publication of *Spain in the Nineteenth Century*, by Elizabeth Wormeley Latimer, timely and valuable. This volume is the last of the author's Nineteenth Century historical series, and, like the previous volumes on France, Russia, England, Africa, and Italy, gives the busy reader, in a compact and interesting narrative, a survey of the recent political history of the country of which it treats. The entire series is well planned and commendably executed. (A. C. McClurg & Co., Chicago.)

The Century Company (New York) has published in a handsomely printed and illustrated volume *The Story of Marie Antoinette*, by Anna L. Bicknell, which has been appearing serially in the pages of the "Century Magazine" during the past year. The life of the beautiful and unhappy queen was full of singular romance and pathos, which Miss Bicknell's vivid but impartial narrative fully brings before the reader, without, however, ignoring the abuses and excesses of the Court which precipitated the French Revolution.

Amateurs of music will be interested in *Portraits and Silhouettes of Musicians*, translated from the French of Camille Bellaigue by Ellen Orr. The "portraits" consist of four interesting studies of the lives and works of Palestrina, Marcello, Pergolese, and Gounod. These four careful, complete, and valuable essays are supplemented by a dozen slight and short sketches of various famous composers which are hardly of enough importance to deserve embodiment in book form. The translation has been well done. (Dodd, Mead & Co., New York.)

TRAVEL

Java, the Garden of the East, by Eliza Ruhamah Scidmore, is—as its chapters first published in the "Century Magazine" abundantly proved—an exceptionally vivacious and entertaining book of travels. The author, however, has too richly rewarded the Dutch Government for permitting her explorations by apologizing for methods of administration demanding criticism. Miss Scidmore seems to feel that the Dutch Government is to be justified if the burdens it imposes on the people are less than those borne under native misgovernment. Sometimes her argument recalls the old defense of slavery. On its economic side the book is weak. (The Century Company, New York.)

Oriental Days, by Lucia A. Palmer, is a record of travel in Egypt and Palestine, with some historical account of those countries. There are many interesting photographs printed with the text of the book. From the literary point of view the work is only ordinary, and much of the matter included is extremely familiar to all travelers in the East and to all who have read elsewhere on these subjects. (The Baker & Taylor Company, New York.)

Mr. Poultney Bigelow's "White Man's Africa" is now followed by a book of even more absorbing interest and of greater authority, the Rt. Hon. James Bryce's *Impressions of South Africa*, to which more extended notice will be given in a later issue. (The Century Company, New York.)

Edmondo de Amicis is one of the most skillful and entertaining of modern writers of travel. To the series of his books which they publish, Messrs. G. P. Putnam's Sons (New York) now add his "Sull' Oceano," *On Blue Water*, as the translator paraphrases it. As an exhibition of literary skill "On Blue Water" is remarkable, for while it is a large volume of nearly four hundred pages, it

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is entirely devoted to an account of a voyage of twenty-four days from Genoa to Montevideo on a modern steamship crowded with Italian emigrants. There is not a dull line in the book, but there are many that are depressing. The excellent and vivacious translation is the work of Jacob B. Brown.

LITERARY HELPS

The value of *Poole's Index to Periodical Literature* is universally recognized. The fourth volume, which has just been issued by Messrs. Houghton, Mifflin & Co. (Boston), covers the years from 1892 to 1896, and its increase of a third in size over former volumes shows the recent increase in the total amount of periodical literature. The methods adopted are those which have been used from the beginning, with some few improvements shown by experience to be valuable. Mr. William I. Fletcher, the Librarian of Amherst College, has again had charge of the work, and in this volume he has been assisted by Mr. Franklin O. Poole, an assistant in the Boston Athenæum Library, and the nephew of the originator of the Index, the late William Frederick Poole. An excellent portrait of the late Dr. Poole and a biographical sketch are included. Dr. Poole's services in this great work and in many other directions will long be cordially recognized by readers. Poole's Index is now an indispensable work of reference for all libraries, and perhaps no book of reference is more frequently consulted by students and writers. Journalists also owe it a large debt of gratitude.

Mr. Clement K. Shorter, who is perhaps best known to American readers by his "Life of Charlotte Brontë," has prepared a condensed sketch of *Victorian Literature*, which bears the sub-title "Sixty Years of Books and Bookmen," and appears to have been suggested by the recent Queen's Jubilee. The merit of the book is that it presents clearly and in convenient form the work of a very large number of writers. In arrangement and typography the book is excellent. From the point of view of criticism it cannot take the first rank. The author is somewhat indiscriminate in his praise, and not infrequently includes writers who have little claim to a place in the book. His judgments are not often grossly wrong, but are very frequently too broad to convey a sense of the relative rank and talent of the various writers. (Dodd, Mead & Co, New York.)

The Cumulative Index to a Selected List of Periodicals published by the Cleveland Public Library reflects great credit upon that institution and upon its librarian, Mr. W. H. Brett. The volume for 1897 incorporates, of course, the monthly publication, in which seventy-five magazines figure. Twenty-five more are indexed from month to month, but are not published until the final number is issued.

POETRY AND THE DRAMA

An edition of the *Tragedy of Hamlet* has been published, with illustrations by Mr. H. C. Christy. The artist seems to us to have striven for impressionistic effects in his work, and to have overdone the matter. We do not find the drawings, as a rule, strong or original in their presentation of character, and in one or two (notably the picture of the ghost scene) it must be said that the faults are positive as well as negative. The publishers have given the book a rich dressing, and a somewhat too ornate cover design. (Dodd, Mead & Co., New York.)

Mr. James Whitcomb Riley's *Rubáiyát of Doc Sifers* is brimful of human nature, shrewd kindliness, love of outdoor life, generous whole-heartedness, and racy, homely, rustic humor. Mr. Riley has never done better work. The one thing we do not like about it is the fancy of the title. A word of appreciation must be added for the pictures by Mr. C. M. Relyea, which have character, fitness, and delicate drawing. (The Century Company, New York.)

Three little volumes of verse average distinctly above the usual output of minor poetry. Mr. Robert Underwood Johnson's *Songs of Liberty and Other Poems* are resonant, strong, and spirited; they include some striking paraphrases of Servian patriotic songs. (The Century Company, New York.) *The Earth Breath*, by A. E. (John Lane, New York), has something of William Watson's smoothness, and often hits the singing tone sweetly. *Shadows*, by M. A. DeWolfe Howe, is occasionally epigrammatic, often tuneful, and almost invariably correct in form. (Copeland & Day, Boston.)

One Way to the Woods, by Evaleen Stein, shows much genuine feeling for Nature, and considerable skill in its expression. Intimacy such as our author's leads us through her verse to see more of "God's gracious mysteries." (Copeland & Day, Boston.)

Dr. William Henry Drummond has published, through Messrs. G. P. Putnam's Sons,

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New York, a charming volume of verse under the title *The Habitant and Other French-Canadian Poems*. The volume's value is increased by many illustrations from the pencil of Mr. F. S. Coburn, and by an introduction in French from M. Louis Frechette, who applies his own Longfellow-given name, "The Pathfinder of a New Land of Song," to Mr. Drummond. The latter has not only discovered the land; he has explored it, and how thoroughly the reader may judge. Dr. Drummond's verses are far more than mere dialect jingles; their French-English interprets a life lived right alongside our northern New England border, and strangely little understood by most of us.

ART

Mr. Bernhard Berenson's *Venetian Painters of the Renaissance* has been published in a large-paper edition with twenty-four photogravure representations of famous paintings. We also detect some new items in the lists. This sumptuous edition of Mr. Berenson's helpful book will not detract from the popularity of the pocket volumes which are now such deserved favorites with visitors to Italian picture galleries. For the "stay-at-homers," however, there is always a keen satisfaction in seeing so scholarly a work as this printed in large type and with the illustrations which, indeed, are really its necessary counterpart. (G. P. Putnam's Sons, New York.)

NOVELS AND PLAYS

The authorized publishers of the works of Henryk Sienkiewicz have just issued a new volume uniform with their general edition of the author's novels. It is called *Hania*, and contains, in addition to the story which gives the title, half a dozen or more short tales or sketches, among them the latest story by Mr. Sienkiewicz, "On the Bright Shore," a romance of Monte Carlo. "Hania" itself is an extremely strong and interesting tale of Polish life, which is undoubtedly autobiographical in some measure—not as regards the plot, but in the description of Polish family life. The prologue of this story, called "The Old Servant," is admirable in both humor and pathos, and is at the highest level of the author's genius. Several of the sketches included in the book may really be regarded as studies for parts of the author's great historical novels. "Let Us Follow Him" gave the first suggestion of "Quo Vadis" to the author's mind; it is, however, very far from being a slight or unfinished sketch; indeed, our opinion as to its importance and intense interest may be judged from the fact that we have made special arrangements with the publisher and translator to present it entire in next week's Outlook for our readers' benefit. (Little, Brown & Co., Boston.)

No one can deny to Mr. R. S. Hichens the possession of talent and originality. It seems to us, however, that these are too often misdirected. We lately commented on his long and essentially unpleasant novel "Flames." In the volume of short stories called *Bye-Ways*, just printed, we find the same faults. There is not a little that is morbid; sometimes there is violation of good taste; we find again the same attempt to join the up-to-date air of Piccadilly with the Oriental ideas of magic, soul-transformation, and the like—a quite unnatural and not at all agreeable combination. It must be admitted, however, that hidden in the book are two or three short sketches which indicate both power and passion. (Dodd, Mead & Co., New York.)

Defiant Heart is a translation of a novel by W. Heimburg, which abounds in a mild form of German sentimentalism. It is far from exciting, and yet cannot be called really dull. The translation has been made by Annie W. Ayer and H. T. Slate. (R. F. Fenno & Co., New York.)

Maud Drayton, by George Huntington, is the story of a co-educational college in a Western town. The heroine is the Professor of Romance Literature, the daughter of a lumber king, who determines to follow the bent of her mind and tastes, and fit herself for an intellectual pursuit. (The Pilgrim Press, Boston.)

A novel that would have been greatly improved by cutting is *Dorothy Draycott's To-Morrows*, by Virginia F. Townsend. (Lee & Shepard, Boston.) This is the third book of a series. The characters, with the exception of the few who appear for but a moment in the books, belong to refined, polite society. The purpose of the novel is to show the influence the memory of a strong, loving, high-minded girl can have in a man's life through temptation, danger, and discouragement.

Clara Sherwood Rollins's *Threads of Life* are woven into a fabric that has no meaning or utility. The story is clever but unhealthy. It is about morbid people, and only morbid people will like it. (Lamson, Wolffe & Co., Boston.)

We all owe Mr. J. A. Mitchell, the genially

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satirical editor of "Life," so much for putting us into good humor at least once a week over the sparkling pages of his periodical, that it seems ungracious to cavil about a single defect in his latest long story, *Gloria Victis*. (Charles Scribner's Sons, New York.) But since the defect is one that makes almost a failure out of what is otherwise a remarkably skillful and artistic piece of work, it ought to be frankly mentioned. By introducing the figure of Christ in modern guise into the city of New York for the purpose of miraculously bringing the dead heroine to life, the author destroys the realism of his study of heredity and character without succeeding in producing in the slightest degree a mystical impression of the superhuman.

Androndike, translated from the modern Greek of Stephanos Theodoros Xenos, by Professor Edwin A. Grosvenor, of Amherst College, is a story of the Grecian revolution of 1821, full of warlike adventures, hairbreadth escapes, painful imprisonments, together with a good many emotional demonstrations of love and patriotism, all related in a rather breathless and agitated style that does not, if it is the best obtainable specimen of modern Greek fiction, speak well for the present state of literature in that sorrowful country. (Roberts Brothers, Boston.)

Don Luis' Wife, by Lillian Hinman Shuey, is a highly colored story of a young American girl—the cultivated daughter of a New England college professor—who marries a Spanish-American Count. We are not nearly so much surprised at her extraordinary and unhappy conjugal experiences as at her use on page 6 of the expression, "I like those kind of people," an expression which would have distressed her poor father exceedingly if he had heard it. (Lamson, Wolffe & Co., Boston.)

It was, we believe, Artemus Ward who said that Harvard College is pleasantly situated in the bar-room of the Parker House, Boston, and is attended by pupils from all over the country. *Harvard Episodes*, by Charles Macomb Flandrau, a book of stories of Harvard undergraduate life, presents a picture of that University which suggests Artemus Ward's point of view. The stories are clever, and are doubtless true to the very small and insignificant circle of life which they touch. (Copeland & Day, Boston.)

BOOKS FOR YOUNG PEOPLE

A collection of the best of the child verses of Eugene Field has been made by Kenneth Grahame, and illustrated by Charles Robinson. Both editor and illustrator have worked in the rarest sympathy with the poet and each other. *Lullaby Land* is a book that will appeal to children. The illustrations tell the story simply and clearly in the smaller drawings. In some of the larger the heroes and heroines are depicted in such a maze of fancy that they confuse the idea of both artist and poet. The tiny babies sprinkled through the book are delightful, and declare the artist as deep a lover of childhood as the poet of the children, Eugene Field. The editor has written a charming preface. (Charles Scribner's Sons, New York.)

A collection of essays and imaginary conversations by Sarah Nelson Carter is published in book form under the title *For Pity's Sake*. (De Wolffe, Fiske & Co., Boston, Mass.) The subject is the care of animals, and especially of horses. The opening chapter is a conversation overheard on the piazza of the "Country Inn" at Andover. One of the talkers is a professor at Andover, who, in response to the question, "Are animals immortal?" responds, "Are dumb animals immortal? Young man! I don't know! But if you have one of God's dumb creatures dependent on you for food and care, I advise you so to treat it in this world that you will not be ashamed to look it in the face if you chance to meet it in the next." This question constantly recurs in the book, and the answer is that of the professor in many different words, but none so effective.

A modern puzzle is the child's book that will hold entranced the attention of the adult reader, and leave him wondering whether it is written for youth or age. *Sir Toady Lion*, by Mr. S. R. Crockett, is such a boy's story. The boys and girls live and move in the world, and Mr. Crockett is the chronicler of their deeds; they are not print and paper. (Frederick A. Stokes Company, New York.)

The poems of Robert Louis Stevenson are so musical in themselves that it is not surprising that our leading musicians are setting them to notes. The latest book of this kind is *Posies from "A Child's Garden of Verses,"* set to music by William Arms Fisher. There are fifteen songs set to music in this volume—"The Land of Nod," "My Bed is a Boat," "Where Go the Boats," and many other favorites. Music is written for children to-day that appeals to the imagination because the poetry of the best poets who write for children has

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been used, not mere doggerel that has nothing in it but rhyme. (Oliver Ditson Company, Boston.)

A book that contains much of the history and legends of the Holy Land, told by a teacher to two boys who are traveling under his care in the Holy Land, is entitled *The Romance of Palestine.* It is illustrated by photographic reproductions of ancient pictures and statues, and by pictures taken in a recent journey. The style is familiar; much valuable information is given in the book, in which the author, the Rev. James W. Lee, D.D., has used the Socratic method. (N. D. Thompson Publishing Company, New York.)

Miss Beatrice Harraden has a volume of stories based on incidents in the lives of well-known historical personages, entitled *Untold Tales of the Past.* The stories all possess a human as well as a historical interest. Fine printing, binding, and illustrations add to the value of the book as a gift for young people. (Dodd, Mead & Co., New York.)

A New Edition of Burns's Poems

The Outlook has had occasion to comment more than once on the real service to good literature and to the readers of good literature which Messrs. Houghton, Mifflin & Co. are rendering by the publication of the Cambridge Edition of standard poets—an edition which puts into the smallest possible compass, with just regard for clear and easy reading, works of the standard poets, reproducing the authoritative text and with authoritative notes. The latest addition to this admirable edition is *The Complete Poetical Works of Robert Burns*, uniform in binding and printing with the earlier books in the same series—Longfellow, Whittier, Browning, Holmes, and Lowell—and drawing its editorial matter from the Centenary Poems, edited by Mr. Henley and Mr. Henderson. This edition not only includes all the known poems of Burns, but some which have not been included in earlier editions. The text has been very carefully chosen, and each poem is accompanied with a record of other readings. The notes supply all the personal, historical, and local references needed for the complete understanding of the poems, with a glossary of terms and full indexes. The volume also contains Mr. Henley's essay which appears in the Centenary Burns, and which has been the subject of a good deal of comment and discussion in England.

Books Received

For the week ending December 3

THE BAKER & TAYLOR CO., NEW YORK

Palmer, Lucia A. Oriental Days. $2.

THE CENTURY CO., NEW YORK

Bryce, James. Impressions of South Africa. $3.50.
Scidmore, Eliza R. Java, the Garden of the East. $1.50.
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The Religious World

The Week of Prayer

As usual, the Evangelical Alliance has issued a programme for the Week of Prayer, which will be observed January 2–9. The subjects are substantially the same as those of every other year. It is suggested that on Sunday, the 2d, sermons should be preached on Exodus xvi., 9: "Say unto all the congregation of the children of Israel, Come near before the Lord." The sermons on January 9 should be from Isaiah xliii., 10: "Ye are my witnesses, saith the Lord." The week-day topics are as follows: Monday, January 3, Thanksgiving and Confession; Tuesday, January 4, The Church Universal; Wednesday, January 5, Nations and their Rulers; Thursday, January 6, Families and Schools; Friday, January 7, Foreign Missions; Saturday, January 8, Home Missions.

The Work of Amity Church

The first distinctively Baptist organization in this country for deaconess work ordained its first two deaconesses on Sunday, November 7. This is the "Christian Union for Deaconess Work," with its home in Amity Building, adjoining Amity Church, 312 West Fifty-fourth Street, New York. Its President is Mrs. W. R. Williams, whose husband was pastor of Amity Church for nearly fifty-two years, and whose son, the Rev. Leighton Williams, is now pastor. Amity Church, so called from its original site on Amity Street, is an institutional church conducted by Baptists. But its undenominational spirit and able management, as well as the need of the densely populated field it supplies, have attracted confidence and aid from outside Baptist lines. It would be hard to find a case where so varied a work, from carpentry and cooking classes to clinics for eye, ear, and throat troubles, from free kindergartens to a theological school for the training of Bible workers, is carried on for less money—$3,100 last year, including the pastor's support and the support of the Eleventh Avenue Mission, the only religious work on that avenue between Forty-second and Fifty-ninth Streets. This means a vast amount of unpaid voluntary help. The passer-by sees a very humble wooden structure bearing the inscription "Amity Church." Instead of spending money on the house of worship—neat enough and comfortable—it has been spent on the house of work adjoining, Amity Building. Here is Amity Settlement, with five residents, and the Deaconess House, with four. Here is the focus of a growing work of relief, instruction, and social co-operation, which ought ere long to realize the hope of extending the twenty-five-foot front of Amity Building over the hundred-foot front of its site. That the spiritual aim of its varied work is kept uppermost is evinced by the Amity Missionary Conference, held here every April, and by its Bible Workers' School, now numbering forty members. That this spiritual aim is also social is emphasized both by the Christian Workingmen's Institute held here every Sunday afternoon, with the object of uniting the religious and the industrial forces in the work of salvation, and by the Conference of the Brotherhood of the Kingdom (an outgrowth from Amity) held every August at Marlborough, N. Y. We have said that the spirit of the work, thus outlined as done by Baptists, is undenominational. In the growing list of Amity Tracts published at Amity Building numbers 3 and 4, by Drs. Peabody and Clarke, are upon Christian Union. Amity is also the headquarters of Auxiliary A of the Federation of Churches. What it has thus far accomplished has been without any grant of aid from the Baptist City Mission, which is understood to distrust institutional church methods. One can hardly doubt that its present slender resources will increase as the knowledge of its unpretentious, solid, and self-devoting work extends. It is the offspring and worthy memorial of a man whose learning and piety made him an ornament of the Christian name—the Rev. William R. Williams, D.D. He rests from his labors, and his works do follow him.

Dr. A. H. Clapp

Among all the ministers in the vicinity of New York none are more universally honored and loved than the Rev. A. Huntington Clapp, D.D., who for many years was a pastor in Brattleboro', Vt., then in Providence, R. I., then was Secretary of the Congregational Home Missionary Society, later its Treasurer, and still later editor of its periodi-

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cals. For several years he has been the New York editor of the "Congregationalist." In an article in the last number of that paper he writes his "parting word" as regular editor. Dr. Clapp is now about eighty years of age. The article is full of the beautiful spirit and tender sympathy which have all his life characterized this noble man. In the course of the article he says: "Pain and infirmity release not their grip in pity for the aged. The physical and mental powers alike move heavily; recreation becomes work, and work easily weariness. . . . The future life draws daily with stronger and stronger attraction for speedy, and it may be sudden, entrance on the possession of those better things. The soul feels the need of special preparation." This is only an extract from a charming and beautiful article. However much Dr. Clapp may feel that his physical and mental powers work heavily, we can assure him that no one else is conscious of any tardiness in their action. To the large circle of his friends he is the same genial, helpful, and inspiring companion that he has been for these many years. The younger ministers in the vicinity of New York have no better friend, and the elder ones no more loyal and worthy associate. We shall miss his genial letters in the columns of the "Congregationalist," but shall look for his occasional contributions, and trust that for yet many years he may be spared to those who have loved and honored him in the past, and who honor and love him in the present.

The Appeal of the American Board

The Prudential Committee of the American Board has issued an earnest appeal to the churches which contribute to its treasury. The Committee has voted to make the appropriations on the same basis as last year. These appropriations compel a continued reduction in the salaries of the missionaries, save those supported by the Woman's Board; by ten per cent. in sixteen of the missions, by five per cent. in two, while in two reduction is impossible because of distressing conditions. The appropriation to all the native agencies is forty-five per cent. below their needs. The condition is very serious. The Board must receive from some source at least $110,000 more than last year. The reasons are given as follows: Because there was not enough received last year to meet the expenses within $45,000; because the Otis and Swett legacies, which last year yielded $53,000, are now exhausted; and because of the present indebtedness of $22,000. This appeal is one which ought to be heeded by all the constituency of the Board. The missionaries are the representatives of the churches. Their work is the church work as distinctly as that at home. They ought never to be regarded as outsiders, but always as a part of the corporate life of the churches. They ought not to be the first to suffer, since their circumstances require more of sacrifice than is required of those remaining in this country. Every Congregational church should see to it that it gives a generous contribution to this cause during the year.

Dr. Berry Sails for Home

The Rev. Dr. Charles A. Berry sailed for home on the Germanic Wednesday, December 8. His presence in this country has been an inspiration and a delight to all who have had the privilege of meeting and hearing him. His first Sunday was spent in Brooklyn, his second in Montclair, his third in Chicago, his fourth in Boston, and his last in Washington. He was received with great consideration at the capital. He opened the meetings of Congress and of the Senate with prayer. He spoke in Congregational, Presbyterian, and Methodist pulpits of the city, and on Monday addressed a great meeting in behalf of arbitration. Dr. Berry's method shows his rare tact. He did not speak directly concerning arbitration, but chose as his subject "The Mission of the Elect Race." No English minister who has visited this country in recent years has been received with more enthusiasm. He has done much to put the whole subject of the Federation of the Churches, and also the question of International Arbitration, in their true light. Neither Dr. Watson nor Dr. Berry occupies a metropolitan pulpit, but no men in the metropolis have wider influence or are more universally esteemed. Dr. Berry cannot visit this country too frequently to please the friends whom he has made during this and other visits.

Dr. Watson Declines His Call to London

The Rev. John Watson, D.D., pastor of the Sefton Park Presbyterian Church of Liverpool, our readers will remember, was recently called to the Kensington Presbyterian Church of London. The circumstances were somewhat peculiar, and for a while there was doubt as to what the decision would be. The London church is ideally located for a man

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of Dr. Watson's character and ability. After due consideration he has felt constrained to decline the call. The service at which he announced his decision to his church was of intense interest. He said that when the question of his coming to this country had been raised he had no difficulty in deciding, for he felt that he was too old to be transplanted; but the problem of London was a different one. Many things seemed to point toward that field as the one in which he should work. In addition, he felt that he had been so long in Liverpool that his own growth as a preacher required a change. Still more, he felt that his people ought to have the advantage of a new voice and the inspiration of a new leader; but the church itself had proved its affection for him in such an impressive way that he had been constrained to decline the call. The decision was received with great enthusiasm, not only by the church, but by the whole city of Liverpool. The position which Dr. Watson occupies is unique. No other preacher in the city has an international reputation, and no other reaches so large a class of intelligent and progressive people. While he is nominally a Presbyterian, it might almost be said that he is the pastor of the thoughtful people of the community, without regard to denomination. By going to London he would be in the metropolis, but he could scarcely have a wider field of influence than he now has.

What the World Gives for Missions

The Rev. E. E. Strong, D.D., of Boston, has performed a distinct and valuable service in compiling the statistics of the various Protestant missionary societies in this and other lands for the last year. Dr. Strong is an authority on the subject, and may be trusted. The figures look very small when compared with what is given for many other purposes, and yet they show that the Christian Church is far more alert and aggressive than it is often supposed to be. The figures are so valuable that we venture to give them here as they have been sent out through the daily press. They are worth a careful study on the part of all who are interested in Christian work. They are as follows:

The number of stations of the American Board is: Out-stations, 1,126; American laborers, 543; native laborers, 2,956; churches, 470; communicants, 44,606; number added last year, 3,919; schools of all grades, 1,181; total number under instruction, 54,615; native contributions for all purposes, $113,039; cost of missions, $636,299.

The foreign missionary societies of Great Britain and Ireland comprise 3,184 stations, 8,139 out-stations, 5,287 European missionaries, 29,704 native laborers, 371,785 communicants (16,870 of whom were added last year). The number of pupils under instruction was 494,515, and the income in Great Britain was $6,106,593. The total income of British foreign missionary and kindred societies was $8,054,196.

The thirty-three foreign missionary societies of the evangelical churches of the United States report 1,083 principal stations, 6,247 out-stations, 3,574 American missionaries, 15,504 native laborers, 3,836 churches, with 430,266 communicants, of whom 34,870 were added last year; 232,563 pupils under instruction, and a total income of $4,333,611.

The foreign missionary societies in Canada report eighty-nine principal stations, 227 out-stations, 242 Canadian missionaries, 506 native laborers, 112 churches, with 9,141 communicants, of whom 1,040 were added last year. The native contributions were $32,339, and the contributions in Canada $283,706.

The missionary societies of the United States, Canada, Great Britain, Continental Europe, Asia, Africa, and Australia number 249, with 4,694 stations and 15,200 out-stations. There are 11,659 missionaries, 64,290 native laborers, and 1,121,699 communicants. There are 913,478 persons under instruction, and the income in all these countries is $12,988,687.

State University and Church College

Mr. F. W. Kelsey, in the December number of the "Atlantic Monthly," has an article with the title at the head of this paragraph, which, to our minds, should receive careful attention. He shows that the State University is by no means the irreligious institution that it is sometimes represented, but that a large majority of its students are Christians. Taking the Presbyterian Church for an illustration, he shows that there are many more Presbyterian students in State Universities than in the colleges of the denomination. These facts being proven, other questions follow, which may not be here discussed, one of which surely is, Which is the wiser, to build up church colleges by great strain and sacrifice, which at the best will offer in many departments inferior opportunities of culture, or to encourage students to attend the universities, and then to throw around them by special efforts influences which shall help and inspire? The question is pertinent and imperative, especially because so many small institutions which have no reason for existence except that they represent denominations are now making urgent appeals to the charitable, and thereby greatly lessening contributions to the great missionary enterprises.

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Correspondence

The Westminster Confession

To the Editors of The Outlook:

I have read with interest the criticisms in The Outlook of November 20 upon the addresses of Dr. Warfield and myself at the recent celebration of the Westminster Standards in New York, and would offer a brief reply so far as those criticisms bear upon my address. In your report of the proceedings you challenge my statement that the Westminster Standards are believed to-day by a larger number than in 1647. As the statistics are doubtless familiar to you, your challenge is evidently intended to go behind them, and to raise the question as to the mental attitude of those who have "sincerely received and adopted" the Confession of Faith as containing the Scriptural system of doctrine, this adoption being in the historic sense and without any private interpretation. If my statement cannot be verified, thousands of living men do not "believe" that which they have "sincerely received and adopted." In this aspect your challenge is not to my accuracy, but to their moral integrity, so that I cannot think that you intended it to be taken seriously.

Your editorial deals with that phase of the question which was assigned to me, and which I presented, as fully as was possible in the period of twenty minutes, from the standpoint of those who are endeavoring to read the Westminster Standards in the light of recent studies in the development of doctrine. That there are some who do not thus view the Standards is, as you have said, undoubtedly true; but the new significance which these acquire in this light is attracting an increasing degree of attention, especially in these days of the two hundred and fiftieth anniversary of their adoption. From this standpoint, we have in the Scripture a revelation, and in Christian theology an interpretation of that revelation. The revelation was progressive in its character, and was completed with the Amen of John's Apocalypse; the interpretation began when the revelation was finished, and has been in progress ever since, its stages being indicated by the great historic controversies of the Church, and its results expressed in the successive creeds which have been formulated. The history of that progressive interpretation exhibits the development of doctrine, which proceeds upon the Scripture as its basis, and is to be traced from the Apostolic Church down to the present time.

Under this view the Standards of Westminster are of authority, not because they reflect the religious opinion of any one period, but because they gather up into one formulary that body of truth wrought out through centuries of prayer and study, and elaborated into organic unity by the Westminster Assembly of Divines. They are not "final and complete," for this cannot be claimed of any human interpretation of God's Word; nor was the development of doctrine arbitrarily checked when they were produced, so that further progress is impossible; but, on the other hand, this view forbids that these symbols be abandoned merely because they offer obstacles to the doctrinal ephemera with which the theological atmosphere is filled, or because alien systems of religious thought have taken on new shapes and resumed their ancient hostility. Under such influences as these the displacement of the Westminster Standards would indicate, not progress, but surrender. Progress in doctrine, as in other lines of thought and life, is in the same direction with, and along the lines of, that which has been already attained to; and those who receive the Westminster Standards as a stage of progress will naturally look for further advances, not in contradictory systems, but in the same direction and beyond. To do otherwise would be to look for, not evolution, but revolution, and would prove fatal, not only to Christian doctrine, but to the theory of organic evolution itself.

In my address I endeavored to indicate the nature and contents of the development of doctrine which is represented in the Westminster Standards, and also the trend of that development which yet awaits us. I need not rehearse my views here further than to say that the development of doctrine seems to me to be organic, and to imply the continuity of Christian thought, so that the increment of each period falls into place with the system of truth already wrought out, and serves only to amplify that system and to exhibit its unity and its completeness. If the theory of development has valid application to Christian doctrine, the progress of the

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future will express itself in such terms and under such conditions as these.

To me the most interesting feature of your editorial is the summary which you offer of the "larger faith" towards which we are coming. It will be received with interest by all those who are looking to the future of the Church, especially by those who share your reverence for the Westminster Confession of Faith as one great historic stage in human progress. You will, however, agree that your summary is not in its present form sufficient, and that it cannot be considered standing apart by itself and out of its relation to our present faith. You owe it to us to show its organic connection with the stages which have gone before, and to trace the growth of that universalism which is to supersede the "partialism" of the Westminster Standards. We look to you to demonstrate its value as a vital development of Christian truth, and a substantial increment to our body of doctrine, by exhibiting its basis in the facts of Scripture, and its accord with the facts of Christian experience and the fundamental principles of human thought. In view of the cost at which our faith has been maintained in the past, and the stress to which it is subjected in the present, you will not regard this claim as unreasonable, but as only the necessary condition on which real progress is ever made in any line of thought.

W. S. PLUMER BRYAN.

Church of the Covenant, Chicago.

Baptism Not a Prerequisite to Communion

To the Editors of The Outlook:

In discussing the Baptist Congress's attitude on baptism and the Lord's Supper you seem to take the ground that the Church—all denominations—holds the view that baptism precedes the Lord's Supper, and that church membership is a prerequisite to the rites of the Lord's table. You say, "The recent discussion in the Baptist Church Congress indicates that the Baptist Church in America may yet lead the way toward a more spiritual and less legalistic view of the relation of baptism to the Lord's Supper, and of both to the Christian life."

Please to permit me to quote the following from the "Order for Administration of the Lord's Supper," as found in the Discipline and Ritual of the Methodist Episcopal Church. It is a part of the invitation to the Lord's table:

"Wherefore ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking henceforth in his holy ways, draw near by faith and take this Holy Sacrament to your comfort. . . ."

From this you will see that the Methodist Episcopal Church takes the ground you advocate, namely, that faith in and loyalty to Christ is the only requisite to this feast. There is nothing in our "Articles of Religion" in any way contrary to our "invitation."

J. R. DAVIES,

Pastor of Methodist Episcopal Church.

Hector, Minn.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

Kindly inform me who is the best authority in regard to the interpretation of the prophecies of Daniel, and what is the date of the Book of Daniel; also the best authorities in regard to the explanations of the other prophecies of the Bible.

H. T. L.

What we regard as the best authority holds that they are prophecies in form only, not in fact, having been written, not in Daniel's time, but much later (about 164 B.C.), after the events which they seem to predict. Probably, however, the author had before him some authentic memoranda of the time of Daniel (about 597 B.C.). Written as a book of consolation for the Jews when cruelly persecuted by the King of Syria in the time of the Maccabees, they represent these sufferings as having been foretold and as certain to have a happy issue. For study of the prophets take first a plain and simple introductory book like Professor Adeney's "How to Read the Bible" (Whittaker, New York, 50 cents). This will set you right in a general idea of the whole subject. Afterward take up such a book as Professor G. A. Smith's "Minor Prophets" (Armstrong, New York, $1.50); then Professor W. R. Smith's "Prophets of Israel" (Appleton, New York).

Can you help me to the meaning of the words of St. Paul quoted by the Rev. Dr. Tucker, "Who being in the form of God. . . ." Now, did Jesus know, when he was in the flesh, that he had been thus exalted (*of a fact*) and that he was this mighty one? If so, how could he have been the tried and prayerful person his life appeared to be? I have for years felt that Jesus grew into the knowledge

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and conviction that he was the Christ. In no place do we read that Christ himself claimed to be or know those things which St. Paul mentions in the passage quoted.

W. L. Q.

Philippians ii., 5 (immediately preceding the passage quoted), shows that Paul is thinking of Christ in a pre-existent life as being then minded to humble himself to earthly conditions of limitation and lowliness. But nothing in the record of his life indicates that he had any consciousness of ever having been "in a divine form." Everything recorded of him shows that his consciousness of unity with God was a purely human consciousness, and imitable in all respects by us.

Please tell me what is the Jewish belief of the hereafter? J. S.

So far as present religious teaching is concerned, it seems to be confined to belief in the resurrection of the dead. Silence on the subject of future judgment and retribution is in strong contrast with the positive affirmations of Christian creeds. The prominent aspect in which the future is presented is distinctively merciful. The single formal statement of doctrine concerning the hereafter is in substance this: "I believe that there shall be a resurrection of the dead at what time it shall please the Almighty to decree."

The correspondents who have kindly undertaken to correct our explanation in this column, November 27, of the saying that God "hardened Pharaoh's heart" have our thanks but not our assent. Explaining it as a "Hebrew idiom" only pushes the difficulty back. We must explain the Hebrew idiom. The only adequate explanation is the one we gave. All things, whether in the physical or mental world, are operated ultimately and really by God. The part of man is limited to placing things, including himself, for divine forces to operate upon. So the farmer places seeds in proper manner, and divine forces do all the rest. So a man sets himself right or wrong toward the moral laws, and divine forces inherent in his moral nature operate to bless him or chastise him.

Our reply November 20 to "Subscriber's" inquiry about the American edition of the Revised Version to be published in 1899 may be supplemented by the reminder that an edition of the New Testament, and one of the Psalms, with the American readings in the text, have already been published by Messrs. Fords, Howard & Hulbert (New York).

About People

—The Vicar of Stratford-on-Avon has announced that the restoration of Shakespeare's church will be begun in January. The cost is £5,200, towards which the sum of £800 has been promised.

—Canon Knox-Little writes a letter to the London "Times" concerning the late Baron Pollock. The Canon entertained the Judge when he was in Worcester. On one occasion, noticing that he looked pale and tired, the Canon remarked that his work must be exhausting. The Baron answered: "I have had to be up almost all night, for to sentence some, especially the young—young men and boys—is such an awful responsibility. You must think carefully what is right, what is best for their souls. You need so much thought and prayer."

—The Boston "Herald" has the following interesting note:

Thomas Dunn English, of New Jersey, comes near being the oldest American author who is still writing. We can think of no one but Richard H. Stoddard, of New York, likely to rival him in this respect. Mr. English was a contemporary of Edgar A. Poe, and is said to remember a good deal about the latter. The quotation of Mr. English's "Ben Bolt" in "Trilby" brought him considerably to the public attention, and at that time he was serving as a Member of Congress from New Jersey, to which office he was more than once elected. The old gentleman is vigorous physically, and in his fifty or more years of authorship he has never ceased to write more or less for the magazines. He is said to be now engaged on a play which it is proposed to bring out in the theaters, having a newspaper man to collaborate with him in the work.

—"Henry George," says the "Westminster Gazette," "had a quaint humor of his own, and could tell a good story against himself. During his Australian tour one of his friends in Sidney suggested to the secretary of a local racing club that it would be a graceful thing to send Mr. George a complimentary ticket for the race meeting then at hand. The papers were at the time devoting many columns to reports of George's meetings and discussions on his doctrines, but the sportsman had evidently not read them. 'Who is Mr. George?' he asked. 'I never heard of him before.' 'Why, he's a man of world-wide celebrity.' 'Does he own any horses?' queried the secretary. 'Yes; two very fast trotters, "Progress" and "Poverty."' 'Oh, all right,' said the now satisfied secretary; 'here's a ticket for him.'"

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For the Little People

To Santa Claus

By Mary F. Butts

I sometimes fear that you forget,
Though this is no complaint;
I know you've always been the most
Benevolent old saint.

Perhaps it takes the whole long night
To bring the packs of toys
And fill the stockings that belong
To rich folks' girls and boys.

And I have very often thought
Maybe you do not know
About the poor folks in our street,
You always hurry so.

In one house only (Number Eight,
And two flights up) there's ten,
From me, Sarann, just nine years old,
Down to dear Baby Ben.

And then at Mike's, across the way,
There's 'most as many more,
And twelve—just think, dear Santa Claus!—
At Patsy Flynn's, next door.

And all are wanting dolls and drums,
And Christmas dinners, too;
And though you mostly pass us by,
We still believe in you.

And Molly Flynn (her back is bent
With luggin' babies) tells
The 'leven Flynnses that they're sure
To hear your Christmas bells.

So come, dear Santa Claus—I hope
This hint is not too late!
You'll find ten stockings gaping wide
For you at Number Eight.

Some More About the Original Boy

By Mary Allaire

A few weeks ago you were introduced to the original boy, Bob, who owned a goat who also had a reputation for originality. Everybody would not be so polite as to speak of these two as original; in fact, there were people who called the pranks of the boy and the goat mischief that deserved severe punishing. But the boy had a very polite father and mother, and they were always extremely polite to the boy and the goat, especially polite in their language. For instance, Bob one day was invited out to tea with his father and mother. The house had a number of rooms on the first floor. In one, on a table, stood a canary stuffed and mounted on a twig under a glass globe. The bird had been a pet, and when it died it was mounted and greatly prized. Bob came into the room where the big folks were with the glass globe in one hand, held by the rim, and the bird in the other. He walked up to his mother and asked, in a tone of indignation, "Why doesn't it sing? I can't make it; I can't get the notes out!" The bird's bill showed clearly that Bob had tried to open its mouth. The owner of the bird gave a little scream and took bird and globe out of Bob's hand; when Bob had been enticed out-of-doors, his mother said, "He is the most original chap!" Somehow the other smiled agreeably, but did not respond cordially to her remark.

Billy and Bob were known throughout the whole region. To see them on the road, with Billy in or out of harness, meant either a prank over or one planned. Billy was obedient. He knew that his physical comfort depended on his obeying Bob if obedience were possible. There were people who wished that Bob's system with Billy could be applied for a time to Bob. There were times when Bob's system failed with Billy, but it was usually when Bob urged Billy to the point of distraction. One morning Bob—whose greatest virtue was his willingness to get up early, dress himself quietly, and go out-of-doors—harnessed Billy to his cart. The harness was rubbed bright, the wagon was spotless, and Billy was in fine condition. For some reason Bob forgot Billy's breakfast; perhaps one reason Billy was so gay was because he expected every minute would be breakfast time. After he was harnessed Bob changed his mind, and decided that he would be a man whose wagon was somewhere else, and he would drive Billy to it. Down the street he started behind Billy. Billy walked soberly along, not understanding the peculiar arrangement of harness, and no wagon and no breakfast. He looked as Bob did when he was trying a puzzle. A wagon was driving up the road loaded with cabbages. Billy sniffed. Something good somewhere near! More and

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more of that pleasant odor! "H'm! very good!" The cabbage-wagon is abreast of Billy, and Billy begins to trot. Bob was delighted: Billy was a trotter. The wagon passed Billy. "Perfectly delicious! must get nearer!" seemed Billy's thought, and his gray legs moved faster. The red-stockinged legs fairly flew. The wagon was getting away from Billy, and the empty state of his stomach, together with the delicious odor, dragged Billy on. He ran faster and faster, deaf to the cries of "Stop, Billy! Whoa, Billy!" screamed over and over behind him. Billy felt that he must have a taste of what smelled so delicious. He sprang forward in spite of the despairing cry of "I can't go any further, Billy," and the little red legs and the fat little body attached to the legs were now dragging in the dust, being pulled along by Billy. There was no sound now, just two little clinched jaws, and two red-mittened hands clinging to Billy's reins. Just then the cabbage man looked back, threw off a cabbage directly in front of Billy, and drove on.

The original Bob was a very dusty, tired Bob, with some buttons gone from his coat. When he stood up, "Billy," he said, sorrowfully, "you did not play fair. You went faster than my gait." He sat down on the grass watching Billy eat the cabbage. When Billy had eaten it, Bob tied the reins to the saddle and took hold of Billy's horns; at home he tied him in the barn. When Bob sat down to breakfast, he said, soberly, to his father, "Billy has had his breakfast. He had it on the road—cabbage."

The Clever Turkeys

In Arkansas there are numbers of wild turkeys. The railroad trains that run through that State, especially those that stop between the several towns on the line, do not run as fast as our trains in the North. Recently a new road has been run through a part of the country where there are great stretches of woods in which the wild turkey abounds. The railroad men and the passengers also who traveled over this new road, when they saw the wild turkeys in the woods conceived the idea of shooting them from the train. There are but two trains daily over the road. It became quite a novel thing to take one of these trains for the sake of the turkey-shooting. Now, what do you suppose has happened? The turkeys are so clever that they have learned to keep beyond the range of the shots fired from the trains, and they learned to do this within a month after the trains began to run through this stretch of woods. Do you suppose the turkeys laugh when they see the disappointed men who see them and cannot shoot them because they have learned to keep out of range? When the hunters do succeed in shooting the turkeys, the train stops, and the men go after the game they have killed. It is said that in Kansas, when the trains were first run through that State, the same thing was found, and that the turkeys have learned now even to keep out of sight of the trains, and that this is true of the other game in the Kansas woods. So doubtless the wild game in Arkansas will soon become too clever to be shot from the trains running through that country.

Good Day

By Helen Chaffee

French children greet you with "Bon jour;"
"Buon' giorno," Italians say;
"Guten tag" say the German maids demure;
The English say "Good day."

Now, children, if you wear a smile,
No matter which you say;
Far better by your deeds the while
To make a real *good day*.

A Feast at the Zoo

Cats and kittens, many of us have discovered, are very fond of catnip, and if we wish to make our dear pets very happy, whenever it is possible, we provide them with a bunch of fresh catnip. If you have never tried this, make the experiment at your first opportunity. Take a large bundle of catnip and put it on the floor, and see the way puss will roll in it as well as eat it. Out in Chicago recently somebody conceived the idea of making the experiment with some large members of the cat family that we call the leopards and the tigers. When the catnip was brought near their cages, they ate it, stems, flowers, and leaves. The African leopard was born in captivity and so had never smelled catnip before, and yet he devoured it as though he never could get enough. The effect was also tried upon some of the birds. The macaws screamed with all their might, and so did the parrots; when the catnip was put in their cages, they devoured it wholly. The South African lion also enjoyed the catnip, and the three baby lions quarreled like three naughty little children as to who should get the largest share.

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The Home Club

Laundry Work: Delicate Fabrics and Lace

By Jessie Comstock

To set and restore color certain compounds are successful. Some blue cotton and flannel goods are colored the different beautiful shades by an acid compound of coal-tar distillation. When the goods or colored prints are put into an alkaline water, or water of an alkaline soap solution, the alkali acts upon the acid of the coloring matter, and neutralizes it or tends to fade and make it a lighter color, sometimes taking all the color out. It needs, therefore, an acid to neutralize the alkali still held in the goods to restore that color. If vinegar or an acid salt be added to the rinsing-water, in proper proportion, a partial or entire restoration of the color may be effected; the color will be restored and will remain the same as new; provided the coloring matter itself has not been washed away or destroyed in the processes of washing, while in contact with the soap solution.

Alum is an acid compound made of aluminum and potassium or sodium, or ammonium sulphates. These compounds are largely used in fixing or setting colors. Alumina, one of the constituents of the alums, has a strong affinity for organic matter, whether such matter be coloring matter or otherwise, and thus is well fitted to seize and hold firmly such coloring material as may be made up of organic matter. Because of this property, and because in the alums it is held in solution in such manner that it may be readily set free when brought under proper conditions, it becomes valuable in holding colors in textile fabrics. If the colors in prints have a tendency to fade, it is possible in many cases, by soaking in alum-water previous to washing, to so fix the colors that they shall be less likely to fade or wash out; with the use of some other reagents which restore color, it is rather in the nature of destroying that which had destroyed the color.

Vinegar sets and restores pinks, red, greens, blues.

Alum or soda sets and restores violet, if anything will.

Salt sets and restores dark colors.

Borax sets and restores delicate colors.

Before putting a whole piece of goods or an article of apparel in the water, to be sure that the color will be set by a compound, try a little piece of the goods first.

The colored clothes are not to be boiled. Soap should not be rubbed on to them. No alkalies nor washing fluids should be used, because they are corrosive and act upon the coloring matter.

Prints should soak in acid or salt solution, whichever the case may be, from one-half hour to one hour. By this time the colors will be set. Put into soap solution (warm) and wash quickly. Rinse well, put through bluing-water, slightly acidulated, wring, hang in the shade—never in the sun—turned wrong side out, with full parts up. Dry as quickly as possible. Thin colored dresses should be put through a thin starch. If the color is at all inclined to run, dry between cloths. When dry, fold carefully and put away until ready to be ironed.

Put white lace stained with perspiration into castile soap solution and place in the direct sunlight until the yellow is drawn from it. Then put into a new soap solution, swash up and down, and pat in the hands. Repeat this process until the dirt is entirely removed, then rinse in two or three clear warm waters, and starch in a very weak gum arabic water (one or two kernels to one pint water). Squeeze the lace out, pat in hands to partly remove the moisture, pull out with the fingers, and pin down on a woolen blanket, fastening at each point, and putting pins in slanting to fasten firmly. Leave until thoroughly dried, unpin and pick out the edge with the fingers, to give a natural appearance.

If proper care is taken in washing laces, there is little danger of shrinkage; but many people prefer the dry method of cleansing.

Silk lace can be brushed or rolled in cornmeal or magnesia, the dirt adhering to the flour or powder, leaving the lace clean. It needs more frequent cleansing, but done in this way it retains a more natural appearance. Silk laces may be washed in soap solution.

To preserve the color of heavy dark laces wash in equal parts of strong coffee and water, then rinse in equal parts of skimmed milk and water to give a little stiffness or body to the lace. Pull into shape and pin down. Gum arabic water may also be used for stiffening. Wash in clear water and ammonia. (Too much ammonia will give a

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grayish cast.) Rinse in skimmed milk and water.

Light-weight black laces should be washed in a preparation of one ounce camphor, one ounce alcohol, one ounce borax, one ounce ammonia. Mix in order given. Use one-third preparation to two-thirds water.

Do not put lace into the solution, but place the lace on a piece of black goods; sponge well with dry sponge dipped into the solution. Leave until nearly dry, then between black goods press on the wrong side with warm iron.

Lace curtains should soak for a few hours (better over night) in a warm soap solution, after having been shaken and sunned well. If much soiled, use ammonia—two tablespoons to each tub of water. Swash and repeat in the second solution. If curtains are white, next put through bluing-water and starch in exceedingly thin starch solution, pin down on sheets on the floor, having all the curtains the same length, edges straight and points matched. Dry thoroughly, unpin, and pull out points or press with iron.

If curtains are to be coffee-color, color the starch solution with a pale coffee solution and proceed in same manner as above.

The Schools and Their Friends

The Public Education Association of New York is continuing an aggressive campaign to secure money to provide the school-rooms in the common schools of the city with pictures and casts. In addition to this, a number of the members meet at the house of one to mount pictures of birds and flowers for distribution in the schools in the poorer neighborhoods of the city. The increase in the salaries of the principals and supervisors was made possible largely through the influence of this Association, which has done so much to arouse the interest of the public and educate the indifferent to the needs of the common schools. Like organizations should exist in every city, in every community, where there are many foreign and ignorant families to be educated at public expense. There should be in each school district, in each assembly district, a body of educated women who would know every school, whether supported by the State, the churches of the community, private subscription, or a combination of State appropriation and private charity. Much of the waste, of the overlapping, of our present system would be prevented if such organizations existed in every community. For the public or common schools the safeguard is always the active interest of the best elements in the community. When citizens of a democracy apply scientific methods to its development, and seek to prevent civic evils instead of curing them, the education of the children of all classes will be considered the most vital interest in the community.

Heat for Cooking

The finding of a fuel for cooking that will be under absolute control when wanted is the dream of all housekeepers. Gas, in cities where its cost is not too great, has solved the problem for some housekeepers. When kitchens are heated by furnaces or steam heat, and hot water is provided from the cellars, gas will become more common as a fuel for cooking than now. Manufactured gas costs too much to heat water to supply a large household. Electricity is promised as the fuel for cooking in the near future. The experiments of Professor Jackson can be carried into the kitchens. He has demonstrated that a meal can be cooked and the water heated for washing dishes at a cost of 16.6 cents per meal—very much more than coal, which is but 3.15 cents per meal. The advantages in favor of electricity are the entire absence of dirt, the perfect control of the heat, and, for baking, the evenness of the heat. The use of electricity in lighting the streets and as a motive power for street cars will doubtless lead to a very great reduction in its cost to householders in time. Where cooking can be done in a clean, pure atmosphere, on a stove which can be kept as perfectly clean as a marble slab, with light-weight cooking utensils, many women who now dislike heat, dust, and the discomfort inseparable from coal heat, will be more familiar with their kitchens than they are now.

Sanitation and Health

At the Congress of Physicians held in connection with the Sanitary Institute in Leeds, England, reference was made to the great reduction of the death-rate in London, due in a large measure to the prevention of disease. The present death-rate is eighteen in every thousand per annum. English experts say that this is but little higher than the lowest death-rate possible. Fourteen to fifteen per thousand is believed to be the minimum possible, and it is not likely that this will be reached for twenty-five years.

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